



A STUDY OF COMMUNAL PREJUDICE AS RELATED TO SELF-DISCLOSURE AND ADJUSTMENT

ABSTRACT

**THESIS SUBMITTED FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY
(IN
PSYCHOLOGY)**

**BY
QAMAR JAHAN
M. A., M. Phil.**

**Under the supervision of
Dr. Saeeduzzafar
READER**

**DEPARTMENT OF PSYCHOLOGY
ALIGARH MUSLIM UNIVERSITY
ALIGARH
May 1988**

ABSTRACT

A STUDY OF COMMUNAL PREJUDICE AS RELATED TO SELF-DISCLOSURE AND ADJUSTMENT

The present study was undertaken to investigate (i) the effect of self-disclosure on communal prejudice i.e. to what extent self-disclosure facilitates or inhibits the development of communal prejudice; (ii) the effect of adjustment on communal prejudice i.e. to extent adjustment influence the development of communal prejudice; and (iii) effect of the type of religion on communal prejudice i.e. to what extent Hindus and Muslims differ in communal prejudice. In addition to these main objectives of the present research, the study was also designed to explore (a) the relationship between self-disclosure and adjustment; (b) the relationship between self-disclosure and the type of religion and (c) the relationship between adjustment and the type of religion.

A 2x2x2 factorial design, in which two personality variables (i.e. self-disclosure and adjustment) and one sociological variable (i.e. religion), each varying into two ways, was used. The two personality variables i.e., self-disclosure and adjustment, were varied into two ways by selecting (a) high and (b) low disclosure; and (a) adjusted and (b) maladjusted respectively. The two types of religion were (a) Hinduism and (b) Islam. Thus there were eight groups of subjects namely,

high self-disclosure - adjusted Hindu Subjects, low self-disclosure - adjusted Hindu subjects, high self-disclosure - maladjusted Hindu subjects, low self-disclosure - maladjusted Hindu subjects, high self-disclosure-adjusted Muslim subjects, low self-disclosure-adjusted Muslim subjects, high self-disclosure-maladjusted Muslim subjects and low self-disclosure-maladjusted Muslim subjects. Each group consisted of 50 subjects.

In order to form above mentioned eight groups of subjects, Sinha's (1973) Self-Disclosure Inventory was administered on 850 (425 Hindus and 425 Muslims) subjects. On the basis of their scores, two extreme groups, namely high-self-disclosure group and low self-disclosure group, were formed. Aligarh Adjustment Inventory, developed by Bell and adapted by Umaruddin and Qadri (1964), was administered on these two groups. On the basis of their scores on Aligarh Adjustment Inventory, each group was subdivided into two groups to form four groups of subjects. Each of the four group was further subdivided into two groups on the basis of religion to form eight groups mentioned above.

Prejudice Scale, developed by Qamar Jahan, Bhardwaj and Saeeduzzafar (1986), was administered on all the eight groups of subjects. The data thus obtained were tabulated group-wise and were analysed with the help of analysis of variance and t - test.

This concluded that -

The results ~~clearly revealed that~~ (i) ~~high self-~~ disclosure subjects were less prejudiced than low self- disclosure subjects; ~~(ii) adjusted subjects were less~~ prejudiced ~~than maladjusted subjects;~~ (iii) Muslims were more prejudiced than Hindus; (iv) all the interactional effects were statistically significant; (v) high and low self-disclosure subjects did not differ with respect to adjustment; (vi) Hindu subjects were significantly higher in self-disclosure than Muslim subjects; and (vii) Hindus were significantly better adjusted than Muslim subjects. Different alternative explanations of the findings were offered.



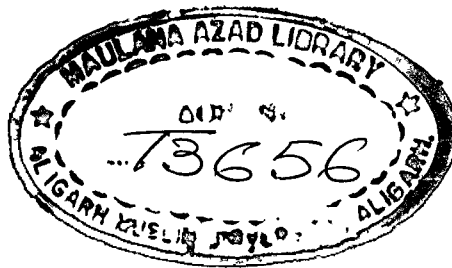
A STUDY OF COMMUNAL PREJUDICE AS RELATED TO SELF-DISCLOSURE AND ADJUSTMENT

**THESIS SUBMITTED FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY
IN
PSYCHOLOGY**

**BY
QAMAR JAHAN**
M. A., M. Phil.

Under the supervision of
Dr. Saeeduzzafar
READER

**DEPARTMENT OF PSYCHOLOGY
ALIGARH MUSLIM UNIVERSITY
ALIGARH
May 1988**



THESIS SECTION
10 JUL 1989



T3656

S A E E D U Z Z A F A R

M.A., Ph.D.

Reader



DEPARTMENT OF PSYCHOLOGY
ALIGARH MUSLIM UNIVERSITY
ALIGARH-202001

CERTIFICATE

Certified that the work entitled "A Study of Communal Prejudice as Related to Self-Disclosure and Adjustment" has been completed under my supervision by Miss Qamar Jahan. The work is original and has been independently pursued by the candidate. It reports some interesting observations and contributes to the existing knowledge of the subject.

I permit the candidate to submit the work for the award of the degree of Doctor of Philosophy in Psychology of the Aligarh Muslim University, Aligarh.


Saeeduzzafar

ACKNOWLEDGEMENTS

I offer my thanks to the Almighty for having blessed me with inspiration and persistent patience without which I could not have seen this work through.

I do not find words to express my gratitude to my supervisor, Dr. Saeeduzzafar, Reader, Department of Psychology, A.M.U., Aligarh. The time and the effort he has given to help bring this work to light cannot be measured in mere words. I am extremely grateful to him for his invaluable guidance, sympathetic and inspiring attitude, timely assistance, affectionate encouragement and advice in structuring this thesis and for his characteristic willingness to give so freely of his time. His cooperation and guidance, which I shall for ever cherish, enabled me to accomplish this work.

I feel great pleasure to express my heartiest thanks toward Prof. S. Sultan Akhtar, Chairman, Department of Psychology, A.M.U., Aligarh, for his helpful attitude, inspiring suggestions throughout the period. He graced me with all the facilities and cooperation to get the research project done.

I express my sincere thanks to Prof. A. Jamil Qadri, Ex-Dean, Faculty of Social Sciences and Ex-Chairman, Department of Psychology, A.M.U., Aligarh, for his cooperation and critical evaluation which immensely helped me in various ways.

My special thanks are due to Dr. Qamar Hassan, Reader, Department of Psychology, A.M.U., Aligarh, and Dr. Mahmood S. Khan,

(ii)

Lecturer, Department of Psychology, A.M.U., Aligarh, for their wise counsel and the help they so willingly extended to me, particularly relating to the statistical analysis.

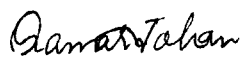
I am greatly indebted to the members of Maulana Azad Library, A.M.U., Aligarh, and specially to Mr. Baqar Ali Khan, who left no stone unturned to provide me relevant study materials.

I express my sincere regards to my revered parents for their sacred love and good wishes which have been a great source of inspiration to me. They boosted my morale and encouraged in the course of my work which enabled me to complete my thesis.

I acknowledge an especial debt of gratitude to my elder brother Mr. Matloob S. Khan, for providing financial support, noble ideas and constant encouragement at each and every step of life. I am indeed very indebted to my younger brother Mr. S. Azim for his assistance in data collection and scoring.

It gives me pleasure to insert a word of thanks to Mr. I. G. Khan, Mr. Qaiser Jamil, Mr. S. Aslam Ali, Mr. M. Saleem Khan, Mr. Rashid Ali Khan, and Mr. Qaseem R. Khan, for their affection, critical and helpful discussion, cooperation and full sympathy during this period.

I am highly grateful to Mr. M. Aijaz Khan, for his help with more than professional interest in due time. I am also thankful to Mazahir Husain, who typed the draft with great skill and patience.


Qamar Jahan

C O N T E N T S

	<u>Page No.</u>
Acknowledgement	1 - ii
List of Tables	iii- iv
List of Figures	v
Chapter - I INTRODUCTION	1 - 32
Chapter - II REVIEW OF STUDIES	33 - 75
Chapter - III METHODOLOGY	76 - 83
Chapter - IV ANALYSIS OF DATA AND INTER- PRETATION OF THE RESULTS	84 - 104
Chapter - V DISCUSSION AND CONCLUSION	105 - 124
Summary	125 - 143
References	144 - 175
<u>Appendices</u>	
Appendix - A Manual of Prejudice Scale	176 - 193
Appendix - B Prejudice Scale	194 - 196
Appendix - C Sinha Self-Disclosure Inventory	197 - 200
Appendix - D Aligarh Adjustment Inventory	201 - 206

LIST OF TABLES

Page No.

Table - I :	Showing raw scores obtained by eight groups of subjects on Prejudice Scale.	85 - 86
Table - II :	Showing mean scores obtained by eight groups of subjects on Prejudice Scale.	87
Table -III :	Showing F-ratios.	87
Table -IV(a):	Showing mean scores on Prejudice Scale obtained by adjusted high-disclosure, maladjusted - high-disclosure, adjusted low-disclosure and maladjusted low-disclosure subjects.	92
Table -IV(b):	Showing mean scores on Prejudice Scale obtained by Hindu high-disclosure, Hindu low-disclosure, Muslim high-disclosure and Muslim low-disclosure subjects.	95
Table -IV(c):	Showing mean scores on Prejudice Scale obtained by adjusted - Hindu, maladjusted-Hindu, adjusted - Muslim and maladjusted-Muslim subjects.	98
Table -IV(d):	Showing two-way table of means for adjusted and self-disclosure for each type of religion.	101
Table - V(a):	Showing mean scores obtained by high and low self-disclosure subjects on Adjustment Inventory and t-value.	101
Table - V(b):	Showing mean scores obtained by Hindu and Muslim subjects on Self-Disclosure Inventory and t-value.	102

Table - V(c): Showing mean scores obtained by Hindu
and Muslim subjects on Adjustment
Inventory and t-value.

103

<u>LIST OF FIGURES</u>	
<u>Showing Interactional Effects</u>	<u>Page No.</u>
Figure - 1.0 : Self-Disclosure x Adjustment	90
Figure - 1.1 : Self-Disclosure x Religion	93
Figure - 1.2 : Adjustment x Religion	96
Figure - 1.3 : Self-Disclosure x Adjustment x Religion	99
Figure - 1.4 : Self-Disclosure x Adjustment x Religion	100

CHAPTER-I

INTRODUCTION

INTRODUCTION

The discoveries made during 19th and 20th centuries by Darwin, Hegel, Marx, Einstein and Freud have revolutionised the world of knowledge and a new civilization has taken place. Man today is making a myth. He has walked on the moon and is preparing for holidays on mars. It certainly demonstrates how rapidly we have progressed in securing outstanding achievements in the material world, but these achievements are shadowed by human sufferings, anxiety and frustrations etc. Thus Coleman (1969) characterized 17th century, 'The age of enlightenment', The 18th 'The age of reason', The 19th 'The age of progress' and the 20th, 'The age of anxiety, struggles, frustrations, hate and what not? It is a world where personality disorders, mental and social' disintegrations are common phenomena.

Since independence various parts of the country have witnessed the occurrences of communal riots. The riots have not only taken numerous innocent lives, damaged national and private properties but also have brought a bad name to the country. Such ugly occurrences remain a threat to national integration and international relations. Consequently, politicians as well as social scientists are burning mid night lamp to identify the causes of communal riots and to suggest way and means to control them. Though politicians and social

scientists are working on different lines but they, atleast, agree on one contributory factor, i.e. communal prejudice.

Indian population consists of several religious groups, Hindus, Muslims, Sikhs, Christians, Buddhists, Jains and other religions but communalism in India is mainly limited between the two religious groups namely, Hindus and Muslims. These two communities have many stereotypes and prejudices against each other, this results into disharmony, hatred, dislike, schism and separatism against each other. This separatism and prejudice toward each other result into communal riots that have caused destructions to life and property at a large level.

There are different views on the historical origin of communal riots. Ghurye (1968) thinks that the cause of communal tension goes back to 14th century i.e. with the very early settlement of Muslims in India; others think that the Britishers are responsible for communal tensions, for they followed the policy of "divide and rule" after the failure of the mutiny of 1857. As Nehru (1955) pointed out in his Autobiography: "It is interesting to trace British policy since the rising of 1857 in its relation to the communal question. Fundamentally and inevitably it has been one of preventing the Hindus and Muslims from acting together and of playing off one community against another" (P.460).

Even if it is correct that the medieval period of India was free from the communalism and the separatism between the Hindus and Muslims was created by the Britishers, it remains a fact that there existed a gulf between Hindus and Muslims. The Britishers, however, exploited their prejudiced attitudes which put them against each other. During the British rule, particularly toward the beginning of the 20th century, the cleavage between Hindus and Muslims became much more apparent and wider. In 1906 "The Muslim League" was formed to safeguard and advance the political rights and interests of Indian Muslims (Dalwai, 1968; Shakir, 1970; and Zakaria, 1970). The Muslim community, by and large, became alienated from the mainstream of the Indian National Congress and rallied round the Muslim League partly because of their prejudiced outlook and narrow mindedness and partly because of their reaction against Hindu revivalist movement, Hindus militant nationalism of some political leaders and their religious dogmatism. Consequently the gulf between these two major communities was further widened. The partition of the Nation that took place in 1947 added additional fuel to fire. The dawn of independence was preceded by horrowing a blood bath. One of the largest human killings and migration took place not only in the subcontinent but also in the world history in the wake of large scale Hindu-Muslim communal riots. The number of persons killed during these communal riots ranged from three lacs to one million.

Even today India is facing the problems of communalism. In recent years, communalism is increasing at a serious proportion. Not only the frequency of communal riots has increased but also the destruction and the damages caused by these communal carnages have folded many times.

Indian Society has always been in the grip of different types of social prejudices. The most prevalent among them are religious, linguistic, regional and caste prejudice. Religious prejudice is most prevalent type of prejudice among different Indian communities generally between Hindus and Muslims that creates antagonism and conflict. Hence communal prejudice deserves special attention.

Here it would not be out of place to say few words about the nature of prejudice and to give a brief account of its theoretical explanations. The word prejudice is derived from the Latin word *prejudicium* and has, like most words, undergone a change of meaning since classical times. There are three stages in the transformation :-

- (1) To the ancients, *prejudicium* meant a 'precedent', a judgement based on previous decisions and experience.
- (2) Later, the term, in English, acquired the meaning of judgement formed before the examination and consideration of the facts - a premature or hasty judgement.
- (3) Finally the term also acquired its present emotional flavour of favourableness or unfavourableness that accompanies such a prior and unsupported judgement.

Prejudice is, however, defined as "a composite of stereotypes, myths and legends in which a group label or symbol is used to classify, characterise, and define an individual or group considered as totality" (Kimbalyoung, 1948).

According to Ackerman and Jahoda (1950) "Prejudice is a pattern of hostility in interpersonal relations which is directed against an entire group, or against its individual member; it fulfills a specific irrational function for its bearer". An operational meaning of prejudice has been given in the Webster's New Twentieth Century Dictionary (1965) which can be summarised as: "a sort of prior unfavourable judgement or opinion of the members of a race or religion or the occupations of any other significant social role (towards the members of another social group) held in disregard of facts that contradict it".

After a very careful examination of the writings on prejudice, Harding, Proshansky, Kutner and Chein (1969) have advanced a definition of prejudice. According to them prejudice is a "failure of rationality or a failure of justice or a failure of human heartedness in an individual's attitude toward members of another ethnic group". In fact, the definition of prejudice advanced by Harding et.al. is a sharp one. They have held only those attitudes as prejudices which deviate from the norms of rationality, justice or human-heartedness.

The most consistant point of agreement in various definitions of prejudice is that it is a sort of negative attitudes towards a particular group or its member. Thus, Singh and Khan (1979) have commented:

"Prejudice is a negative attitude formed in the individual without proper rationality, justice, or tolerance towards a socially defined group and toward any person perceived to be a member of that group."

These definitions of prejudice indicate certain essential ingrediants and certain characteristics of prejudice. These are: Prejudice is an unfavourable attitude which makes an individual to perceive, think, feel and act unfavourably towards the members of other religions, caste, racial, ethnic and rationality groups. It is, based on prejudgement, stereotypes, hasty judgements and over-generalization. It is a negative and hypothetical construct which can not be observed directly but can be inferred from unfavourable intergroup perception and behaviour. Prejudice includes feelings of intergroup hostility, discrimination and conflict. In most cases prejudice is developed by frustration, hostility, insecurity, aggression, anxiety and weak ego. Finally prejudice is a type of attitude which is normally disapproved in a society. In every society or culture prejudice is always considered to be bad.

A careful perusal of various explanations of prejudice reveals the fact that prejudices are widely held complex phenomena which are learnt in course of life, are multi-causally determined and are functional in character for the individual. Numerous theories have been advanced to provide positive explanations of prejudice. However, following Ashmore (1970), the different theoretical explanations of prejudice may be classified into two categories on the basis of their level of analysis - societal and individual level. As far as the analysis at societal level is concerned, it has advanced two theories of prejudice (a) economic exploitation theory and (b) realistic group conflict theory.

Economic exploitation theory asserts that prejudices are product of economic exploitations of the minority groups by the majority group. This exploitation, in turn, enhances conflict between the two groups. As a matter of fact economic competition is one of the chief source of inter-group conflict. In our social and economic set up, the attitudes of dominant group toward the subordinate one have usually been friendly so long as the system of economic relation was not challenged, but the attitudes have become hostile whenever the subordinate group attempted to improve its position. Realistic group conflict theory, on the other hand, advocates the importance of actual or perceived nature of inter-group relations in the development of prejudice. Thus Secord and Backman (1964) have observed: "The character

of the existing relations between inter-group and out-group generate attitudes toward the outgroup that are consonant with those relationships." It has generally been observed that whenever the members of one group perceived the members of other group with distrust and hostility, inter-group conflicts originate. Prejudice in Indian situation, for example, emerged due to the conflicts between Hindus and Muslims during the partition of the country (Murphy, 1953).

In order to make this theory more explanatory, social Scientists have divided inter-group conflicts into different types. For instance, Rose (1956) suggested that there are three types of inter-group conflicts (i) political (ii) ideological and (iii) racist. According to him political conflict (e.g. Capitalist VS. Socialist) is for scarce political, economic and geographic resources. Ideological conflict (e.g. Hindu-Muslim conflicts) originates due to differences in ways of living or differences in cultural or religious ideology. Finally, racist conflict (e.g. tribals vs. non tribals or white vs. Negroes) is the product of struggle for biological dominance.

The analysis of prejudice at individual level has produced two families of theories (a) Symptoms theories and (b) Socio-cultural theory. Under Symptom theories, we have Scapegoat theory of prejudice and the authoritarian personality theory. Scapegoat theory of prejudice is based on

Freud's concept of hostility displacement and Dollard's frustration aggression hypothesis. According to this theory, frustration leads to aggression which is inhibited and displaced on to some outgroup in the form of prejudice, Bettelheim and Janowitz (1950, 1964), who were strong proponent of this theory, explained prejudice as a displaced hostility in response to "feelings of deprivation and downward social mobility". The other symptom theory i.e. the authoritarian personality, viewed prejudice as the manifestation of basic flaws in personality structure. The theory argues that the prejudice, a generalized form of attitude, develops in particular type of personalities which are characterised by rigid adherence to conventional values, admiration for power and toughness, generalised hostility, etc. Adorno et. al. (1950) believe that highly prejudiced persons manifest more rigid personality organization, greater conventionality in their values, more difficulty in accepting socially deviant impulses as part of the self, a greater tendency to externalize these impulses by means of projection and more inclination to be power - oriented in their personal relationships.

Another theory of prejudice, generated by the analysis at individual level, is socio-cultural theory. The theory is based on socio-cultural learning processes (MacIver, 1948; Long, 1951; Marden, 1952; Sarnoff and Katz, 1954; Pettigrew, 1959). According to socio-cultural theory, prejudice, is an

attitude which is learned more or less directly as one interacts with his social environment. Long (1951), for instance, is of the view that prejudice is derived through external social and cultural sources and acquired through role-learning without ego-motivation."

Causes of Prejudice :

In his somewhat recent book entitled "Prejudice in Indian youth : A Socio-Psychological Study", Hassan (1981) discussed sociological, cultural and personality correlates of prejudice. Among the sociological factors religion, education, social class, occupation, income and parental influence are some of the important causative agents of prejudice. Frustration, aggression, anxiety, rigidity, security, insecurity and intolerance of ambiguity are the major personality correlates of prejudice which are frequently researched and discussed.

As the scope of present research does not permit us to discuss each of the variable in detail, the discussion, therefore, would be limited to most important sociological, cultural and personality correlates of prejudice.

One of the most important sociological correlate of prejudice is religious affiliation. A large number of studies have investigated the influence of religious affiliation on the development of prejudice. The findings of these

studies, whether conducted in India or abroad, are inconsistent and conflicting. For instance Merton (1940), Glock and Stark (1946), Allport and Kramer (1946), Bettelheim and Janowitz (1950), Stoufer (1955), Goldsen et. al. (1960), Lenski (1961), Kilpatrick et. al. (1970) have reported that Catholics were most hostile toward the Negroes; Protestants were next most prejudiced; and Jews and those with no religious affiliation were the least prejudiced. However, Mackenzie (1948), Rosenblith (1949), Adorno (1950), Campbell (1947) and Harlan (1942) have reported little or no differences between Catholics and Protestants with regard to the extent of prejudice towards Jews. More or less similar conflicting results were obtained by Indian researchers. Thus one group of researchers such as Adinarayana (1953), Chaudhary (1958), Hassan (1975-1978), Enayatullah (1980), and Singh (1980) have observed that Muslims are more prejudiced than Hindus. The other group of researchers, on the other hand, failed to confirm this observation (e.g. Natraj, 1962; Sarkar and Hassan, 1973; and Chatterjee, et al., 1967)

The personality correlates that have been most frequently researched in recent years are authoritarianism, anxiety and rigidity.

A large number of studies have established a positive correlation between authoritarianism and prejudice (Allport and Kramer, 1946; Gough, 1950; Kaufman, 1957; McClosky, 1958;

Roberts and Rokeach, 1956; Smith and Rosen, 1958; Rai, 1980; and Singh, 1980). Other investigators have demonstrated that anxiety plays crucial role in the development of prejudice. Thus investigators like Rokeach (1960), Chatterjee et. al. (1972), Hassan (1975-1978), Enayatullah (1980) and Singh (1980) and others have reported a strong positive correlation between anxiety and prejudice. Still other researchers such as Adorno et.al. (1950) Jackson Messick and Solley (1957) and Brown (1962) reported positive correlation between rigidity and authoritarianism. Since authoritarian personality is more likely to develop prejudice attitude, it is reasonable to infer that rigid persons would be more prejudiced than non-rigid individuals.

The study of prejudice, particularly that of religious prejudice in India, is very important because of our national ideals of democracy and secularism. Indian society is plagued with the problem of religious prejudice, resulting into frequent outbreak of communal riots between Hindus and Muslims. Hence, study of religious prejudice constitutes one of the most sacred duties for the Indian social scientists.

In the extent of increasing tension and social conflicts all over the world, it has become increasingly necessary to investigate into the personality organization of the individual which helps in the development of prejudice in them. Studies on prejudice have achieved a central

place in the entire domain of social psychology. A number of studies (Luchins, 1950; Campbell and McCandles, 1951; Block and Block, 1951; Evans, 1952; Scodel and Mussen, 1953; Scotland and Patchen, 1961; and Diab, 1959) have focussed their attention on exploring the association between prejudice and authoritarianism. There have been relatively fewer studies on the relationship between personality variables and prejudice. Theoretically prejudice is an important mark of personality. As Allport (1954) writes- "A person acts with prejudice in the first instance because he perceives it in a certain way. But he perceives it in a certain way partly because his personality is what it is".

Allport's view on prejudice suggests that personality variables may contribute significantly in the development of prejudice. For that matter a highly significant question is why does a person develop prejudice and the other does not? There is obviously something within the individuals that predisposes them to develop prejudice. For instance, anxiety-ridden person tends to develop prejudice by attributing the cause of his anxiety to some persons or a group. Individuals with higher levels of anxiety display higher levels of prejudice. Rokeach (1960) found that anxiety manifestations were more among close minded or prejudiced persons. In an extensive study, Siegel (1954) found that anxious type of persons are more susceptible to develop prejudice than non-anxious persons. On the basis of these findings one may

easily infer that psychologically sick personalities are more prone to develop prejudice as compared to healthy personality. An individual is assumed to have healthy personality if he reveals himself. As Jourard (1961) points out that the expression of "**true-self**" in a proper degree in an approved form is a symptom of healthy personality. In other words healthy personality is determined by the extent to which an individual expresses his ideas, feelings, desires, aggression, love, hate etc. to another person in his social environment. Numerous researchers found a close relationship between self-disclosure and mental health (Jourard, 1959a, 1963b; Ruesch and Baleson, 1951; Breaton, 1958; Halversion and Shore, 1969; Traux and Carkhuff, 1965; Altman and Frankfurt, 1968; and Sinha, 1973). It is, therefore, reasonable to assume that there should be a relationship between self-disclosure and the development of prejudice.

The importance of self-disclosure was first underlined by Lewin (1935) but systematic work on self-disclosure started with the studies of Jourard (1959, 1971). According to him "Self-disclosure- is the act of revealing personal information to others". Pederson and Higbee (1969), on the other hand, defined self-disclosure as a process in which a person interacts his ideas to others". Sinha (1969) says "Self-disclosure is the ability to communicate one's real-self to others".

Self is known as the 'inner-core' of one's personality, which plays an important role in human behaviour. Psychologists categorized 'self' into two forms. One is the 'true-self' which is the replica of one's own personality and is known to the individual only. Another is 'Exposed-self', the way of life in which one discloses himself in outer social environment. Lesser the difference between the types of 'selves' greater are the chances of 'sounder mental personality'.

'Self has got the different aspects and self-disclosure' is one of them. Self-disclosure in recent years has been the focus of many studies by psychologists as one of the major determinants of personality. Man is basically a biological organism at birth, but gradually this biological organism undergoes a lot of changes and ultimately becomes a bio-social organism. During this process of socialization man learns how to express himself in the society. He has to observe some cultural, moral, social and ethical norms and taboos.

At the same time the expression of 'True-Self' in a proper degree and in an approved form is a symptom of healthy mental personality. It implies, how much and how truly a person expresses his ideas, feelings, desires, aggressions, love, hate etc. to another person in his social environment. Thus, extent and modes of self-disclosure become important factors for personality studies.

Self-disclosure means to express a person's desires, expressions, feelings, conflicts etc. to others in one's environment. It is one of the most important characteristic of personality. Although self-disclosure is important to every person but it is more important to adolescents, because adolescence is the age of storms, fantasies, aggression, love, hate; and in the present scientific age, there is no proper canalization to these psychic powers. Horney (1936) remarked "More the individual ignores his real feelings, wishes and wants, more alienation from the real self. This estrangement alienation from one's real self is at the root of neurotic personality". If we create a proper understanding and proper environment, where an individual may disclose his urges to others in a proper way, there are more chances that his psychic energy will be manifested in constructive and creative deeds. Most recently, while writing in the September issue of over 21, Vernon Coleman (1986) comments "Try not to hide your feelings for those who are close to you. Remember that it is a kiss and caddle, not an apple, that will keep the doctor away". Thus, self-disclosure is essential for healthy mental personality.

Theoretically self-disclosure can not be the same for all aspects of the self. It is quite easier to talk with others about the natural phenomena. Thus the degree of self-disclosure is not expected to be the same for all aspects of the self. It depends upon many important factors and

conditions. One of the most important factor is the culture and social environment in which one is living. Lewin (1935), Jourard (1958b), Malikian (1962), Plog (1965) have accepted the importance of culture in self-disclosure. Another important factor of self-disclosure is sex. Jourard (1958b), Pederson and Higbee (1969), Himmelstein and Lubin (1966), and Dimond and Hellkemp (1969) have found that females disclose more than males. Dimond and Hellkemp (1969) also found that later borns disclose more than 1st born (ordinal difference in self-disclosure).

Another important factor, affecting the self-disclosure is the relationship between the discloser and the target figure. It depends upon the conditions that how much close he is to him - psychologically?

Many studies, (Block, 1952; Argyle and Dean, 1965; Bach, 1966; Orag, 1968a, 1968b) explored the effect of experimenter's disclosure on the extent of self-disclosure made by the SS. Friedman (1968) explored the role of eye contact in self-disclosure. Hurley (1967) studied the influence of structured confrontation and inter-personal process on self-disclosure in counselling groups. Orne (1962) and Masling (1966) also believed that the relationship between E and S affects research outcomes. Vondracek (1969a, 1969b), Weigel et. al. (1969), Worthy et. al. (1969), Yalom et. al. (1966) also emphasized the importance of experimenter's disclosure for the subject's self-disclosure.

Following Jourard, several subsequent investigators recognized the importance of self-disclosure. An increasingly greater number of studies were conducted to relate it with important social phenomena. Fitzgerald (1963), explored the relationship between self-disclosure and self-esteem and social distance. Lubin (1965), for example, pointed out the relationship of self-disclosure, anxiety, depression and hostility. Jourard (1959), inquired into the relationship between self-disclosure and liking. Lefkowitz (1970) designed an experiment to study the relationship between self-disclosure and inter-personal attraction. Sinha and Tripathi (1975) prepared a personality profile of high self-disclosure students. Lubin (1965) found that low disclosure subjects were more anxious, depressed and hostile as compared to high disclosure subjects. Fitzgerald (1963) observed that there was less social distance among his high disclosure subjects in comparison among low disclosure subjects. Jourard (1959) found that subjects tended to vary the amount of disclosure output to colleagues with degree of liking for colleagues, and to know more about the colleagues whom they liked best than those whom they liked less. Lefkowitz (1970) observed that reputation for readiness to disclose one self is a factor of interpersonal attraction. Sinha and Tripathi (1975) noticed high obedience, high conformity and high submission among high disclosure subjects. In his recent study, Saxena (1982) investigated the relationship between

self-disclosure and hostility. He found that high self-disclosure subjects were less hostile (as measured by Saxena Hostility Scale, 1979) than low self-disclosure subjects. Moreover, there has been a great deal of interest in the effect of self-disclosure on the quality of interpersonal relationships. A number of researchers (see, e.g. Jourard, 1971) have maintained that individuals react positively to others who make disclosures to them and the act of revealing personal information to others has a beneficial effect on the development of interpersonal relationships. Several investigators have argued that disclosure is reciprocated because it results in increased interpersonal attraction and trust and this process causes the relationship to become closer and more intimate (Jourard, 1971; Altman and Taylor, 1973; Rubin, 1974).

The above discussion reveals that self-disclosure as a personality variable influence certain social behaviour. More specifically, a relationship is established between self-disclosure, conformity, submission and social distance on the one hand and between self-disclosure and liking, interpersonal attraction and hostility on the other hand. In short it has been demonstrated that high disclosure subjects are more obedient, more submissive, less hostile, less anxious and have better interpersonal relationship with others as compared to low disclosure subjects. Since hostility, anxiety and arrogance are the characteristics of prejudiced

persons, it is, therefore, reasonable to assume that there should be a relationship between self-disclosure and communal prejudice. More specifically whether or not persons disclose personal information to others may have differential effect on the development of communal prejudice. In other words self-disclosure, a personality variable, may influence the development of communal prejudice.

Most recently the researcher of the present investigation (Qamar Jahan, 1986) studied communal prejudice in relation to self-disclosure among Hindu and Muslim youths. She found that high self-disclosure subjects were less prejudiced than low self-disclosure subjects. Thus, there was negative correlation between self-disclosure and prejudice. However, it was observed that even among high self-disclosure subjects, some subjects obtained very high scores on prejudice scale indicating highly prejudiced attitudes. These observations make it clear that beside self-disclosure and other personality variable might be responsible for the development of prejudice even among high self-disclosure subjects. Thus the present investigation, was undertaken to explore this personality variable. The personality variable selected to assess the individual's susceptibility to develop prejudice was that of adjustment.

Thus an important consideration which also influenced the thinking of present investigator to undertake the present

research is the presence of considerable body of evidence to suggest that self-disclosure and prejudice are positively related with adjustment. Adjustment, as defined by Coleman (1956), is the "effectiveness of the individual's efforts to meet his needs and adapt his environment". While stressing adaptation of general social conditions or to specific environmental requirements, White (1956) states that "the concept of adjustment implies a constant interaction, each (individual and environment respectively) making demands on the other. Sometimes adjustment is accomplished when the person yields and accepts conditions which are beyond his power to change. Sometimes it is achieved when the environment yields to the person's constructive activities. In most cases adjustment is a compromise between these two extremes; and maladjustment is a failure to achieve a satisfactory compromise." More or less similar definition of adjustment is given by Eysenck (1972). According to him, adjustment is "a state in which needs of the individual on the one hand and the claims of the environment on the other hand are fully satisfied or the process by which this harmonious relationship can be attained."

In fact the concept of adjustment was originated in biology. In biology the term 'adaptation' is usually used which is equivalent to adjustment. The concept of adaptation was a corner stone in Darwin's (1859) theory of evolution. According to Darwin (1859) only those species most

fitted to adapt to the hazards of physical world would survive. Biologists and Physiologists are still concerned with adaptation, and many human illness are thought to be the result of physiological processes of adaptation to the stress of life (Selye, 1966). The biological concept of adaptation has been borrowed by the psychologists and renamed 'adjustment'. Adjustment and adaptation together represent a functional perspective for viewing and understanding human - animal behaviour. Behaviour is seen as having the function of dealing with or mastering demands that are made upon the individual by his environment.

As physiologists are concerned with physiological survival or adaptation, the Psychologists, on the other hand, are interested in Psychological survival or adjustment. Parallel with the biological concept of adaptation, in Psychology, behaviour is interpreted as adjustment to demands or pressures. These demands, according to Psychological analysis, are of two kinds. The first kind of demand is social or interpersonal which results from having to live inter-dependently with other persons. A second kind of demand is primarily internal, arising in part from the biological make-up of man which requires certain physical conditions such as food, water and warmth for comfort and survival, and in part from his having learnt from his personal history to desire certain kinds of social conditions such as approval and achievement. Thus adjustment consists of

psychological processes by means of which the individual manages or copes with various demands or pressures. This point is further elaborated by Singh (1977) who states "the process of adjustment requires an understanding of the nature of motivating forces, characteristics of reactions to frustration, proper resolution of conflicts, maintaining anxiety and stress at an intensity that may be best conducive to a useful level of drive, relative freedom from the bondage of different defense mechanisms and adequate learning and profitting from that learning. When this process is established with economic psychological effort , an inner as well as outer harmony or homoestasis is established."

Numerous studies have shown that good mental health and freedom from mental disabilities lead to better adjustment (Morgan, 1937; Landis, 1942; and Britton and Britton, 1951). While discussing the relationship between mental health and adjustment, Tyson (1951)prepared following detailed list of criteria of good adjustment:

- (1) Adaptability - acceptance of changes both in himself and in his environment.
- (2) Capacity for affection - ability to love others and to accept love and support from others.
- (3) Relative freedom from fear, anxiety and tension.
- (4) Appropriate behaviour for one's age, sex, status or role and for the time and place.

- (5) Ability to determine issues on which one may yield and those on which one should stand firm.
- (6) Balanced life - varied activity, multiple interests in life.
- (7) Code acceptance with adequate emancipation from group or culture.
- (8) Confidential or intimate relationship with some person.
- (9) Cooperation - balance between enjoyment of working alone and working cooperatively.
- (10) Acceptance of honest criticism without sacrificing independence of thinking.
- (11) Ability to profit from experience.
- (12) Tolerance of frustration - acceptance of facts of success with joy and graceful acceptance of failure; ability to meet failure with humour, constructive ideas, and fighting spirit rather than with fear, rage, hopelessness, or suspicion.
- (13) Goals that are in harmony with socially approved aims; ability to delay immediate satisfaction for long-term values.
- (14) Ability to live within limits of reasonable health requirements.
- (15) Ability to maintain sense of humour.

- (16) Balance between independence and dependence.
- (17) Self-insight (realistic self-concept).
- (18) Permanent loyalties with mutual satisfaction.
- (19) Selection of mate on the basis of reason, not fantasy.
- (20) Moderation - no over emphasis on any aspect of life.
- (21) Objectivity in new situations, decisions, evaluation of failures.
- (22) Orderly existence in sleeping, eating, working, etc.
- (23) Primary attention to the present.
- (24) Healthy outlook on life.
- (25) Persistence - Continued adaptation action inspite of obstacles.
- (26) Acceptance of **reality**.
- (27) Postponement of rewards - willingness to wait for future pleasures.
- (28) Satisfaction - energy, zest, and spontancity.
- (29) Self-control - reasonable intellectual control of emotions.
- (30) Self-respect of self-esteem.
- (31) View of sex expression as normal phase of life.
- (32) Social adjustment - even-temper, alertness, social consideration.

(33) Tolerance - effort to get along with and understand others.

(34) Social awareness - creative use of leisure time by contributing to school, family, and community.

(35) Vocational adjustment.

Robert Hoppock (1957), on the other hand, has reduced all criteria into one sentence definition of good adjustment. He says "if a man is healthy, he earns enough for necessities, is not often unemployed, is satisfied with his work and in his human relations, in general, he is well adjusted." While discussing the symptoms of healthy personality, Jourard (1971) commented "Self-disclosure is a symptom of personality health and a mean of ultimately achieving healthy personality. Every maladjusted person has not made himself known to another person and in consequence does not know himself." Horney (1950) too has stressed "the significance of not ignoring one's true feelings, wishes and wants. The more one ignores the expression of his self, the more he is likely to feel alone and isolated". Numerous researchers have demonstrated a correlation between loneliness and serious psychological problems such as depression and suicide (Lowenthal and Harven, 1968; Connally, 1962; Blau, 1961; Blanc et. al. 1966; and Jacobs, 1971). Thus Lowenthal and Harven (1968), while investigating the causes of depression in old people, found that a crucial factor was the lack of a confident. Regardless

of their level of general socializing, those old people who had at least one confident - some one to whom they could reveal private thoughts and feelings - were the ones least likely to be depressed. Thus it seems that intimacy is extremely important for good adjustment. Since intimacy is defined as a strong attachment, characterized by trust and familiarity between two people, it is reasonable to assert that self-revelation leads to intimacy. In other words self-disclosure increases trust and familiarity, hence intimacy. As more and more information is revealed, each person can piece together the logic of the other person's thoughts and emotions. Each comes to know the other's inner self. Consequently, each can be more certain of understanding the other and of being understood. It deepens the attachment between two people simply by virtue of being rewarding. To the receiver the disclosure is a gift of trust and affection. To the giver self-disclosure is rewarding in several ways. First, it relieves emotional loneliness: the private self, revealed and accepted, no longer shivers in isolation. Second, self-disclosure relieves guilt and fear. As long as we conceal our mental bogeymen, they will continue to howl and cackle in the dark corridors of the mind. Once we reveal them, they look much less threatening.

As pointed out earlier intimacy is important for good adjustment and intimacy increases through self-disclosure, it is, therefore, reasonable to assume that self-disclosure

should lead better adjustment. There is considerable body of evidence to demonstrate that high self-disclosure subjects are better adjusted than low self-disclosure subjects (Traux and Carkhuff, 1965; Taylor, Altman and Frankfurt, 1968; Halversion and Shore, 1969; and Certner, 1973).

While defining the meaning of mental health, Patty and Johnson (1953) have commented that mentally healthy individuals have generally satisfying relationships with other individuals. They do not have inner needs which make them bow to everyone nor they do feel impelled to **dominate** other. They do not suffer from inner feelings which must be assuaged by hurting their wives and children or by attacking minority groups. They have attained a high degree of personal adjustment. Those who fail in the adjustment process may be considered emotionally immature, maladjusted, or mentally ill. Their difficulties may show in attitudes toward themselves such as lack of confidence or guilt feelings. Their adjustment may come to light in relationship with their fellows. They may sulk, act huffy or fly into temper tantrums when they cannot have their own way. They may join the ranks of revolutionists rather than evolutionists. The emotionally induced anguish of such individuals may be as painful as illness caused by germs or injury, but to many layman they merely appear lazy, queer, inclined to "show off", difficult, or

prejudiced. In short maladjusted persons reveal themselves in the form of antisocial behaviour, pain or general inability to accept oneself or others.

Some researchers have studied anxiety, self-perception as a function of adjustment. Mello and Guthrie (1958), for instance, observed that maladjusted subjects developed symptoms of anxiety and inferiority. More or less similar observations were made by Chauhan, Tiwari and Khattar (1973). Mukherjee and Upadhyay (1980) found negative relation between anxiety and adjustment in both normal and hospitalized subjects. While studying self-perception as a function of adjustment and anxiety, Alam and Shrivastava (1983) found that poor adjustment and high anxiety results into a feeling of inadequacy, inferiority, insecurity, unnecessary apprehension and self-de-evaluation of the individual leading to adverse impact on individual self-perception.

The foregoing discussion makes it clear that intimacy is extremely important for good adjustment. It becomes also evident that intimacy which is defined as a strong attachment, characterized by trust and familiarity, increases through self-disclosure. Furthermore, a positive relationship has been found between good adjustment and mental health. Thus well adjusted is one who has satisfying relationship with other individuals and who is able to consider the interests of others and to feel a part of group. Maladjusted person,

on the other hand, is one who is mentally ill, joins ranks of revolutionists and shows antisocial behaviour. Moreover, it has been found that well adjusted persons do not suffer from inner feelings which must be assauged by hurting their wives and children or by attacking minority groups. Those who fail in the adjustment processes are considered emotionally immature. Their difficulties may show in attitudes towards themselves such as lack of confidence or guilt feelings. Their poor adjustment may come to light in relationship with their fellows. In view of the relationship between adjustment, intimacy and self-disclosure and in view of the behavioural characteristics of maladjusted and well adjusted persons, it is logical to hypothesize that well adjusted persons should be less prejudiced than maladjusted persons. Since maladjusted persons are found to be more anxious and tense individuals, they resort to aggressive behaviour in order to reduce tension. In these cases the actual frustrating agent is ignored. Someone or something else receives the attack. This same mechanism is in part responsible for the phenomenon of discrimination and prejudice against minority groups. Thus it is highly reasonable to hypothesize that maladjusted persons should be more prejudiced than well adjusted individuals.

As mentioned some **whereelse**. numerous studies have shown that high self-disclosure individuals are better adjusted than low self-disclosure individuals, it would be

interesting to study communal prejudice in relation to adjustment and self-disclosure. The importance of such study becomes many folded in the light of our recent findings that high self-disclosure subjects are less prejudiced than low self-disclosure subjects (Qamar Jahan, 1986) and our observations that even among high self-disclosure subjects some were found highly prejudiced. Such observation suggests that beside self-disclosure some other personality variables might be responsible for the development of prejudice. Thus it may be possible that the high self-disclosure groups of subjects may consist of maladjusted individuals. Thus the present study is designed to test this possibility. More specifically the present research is undertaken to study communal prejudice as related to self-disclosure and adjustment.

In the best knowledge of the present investigator no attempt has been made so far to study communal prejudice as related to self-disclosure and adjustment. The present study aims at filling up this gap.

The findings of the present study would not only provide us useful information about communal prejudice but would also help us to suggest certain conditions by which communal prejudice may be reduced, if not wholly eliminated. As a matter of fact communal prejudice is not only an obstacle

in the advancement of the nation but also remains a threat to national integration. Thus the findings of the present research may be useful in removing such obstacles and therefore may contribute in the speedy development of the nation and in enhancing national integration.

CHAPTER -II

REVIEW OF STUDIES

REVIEW OF STUDIES

As mentioned in Chapter-I, the present investigation is undertaken to study communal prejudice in relation to self-disclosure and adjustment. More specifically, the present research investigates the influence of different degrees of self-disclosure and adjustment on the development of communal prejudice.

In this chapter we shall review some of the relevant studies which bear directly or indirectly to the problem. The chapter is divided into three parts. The first part review those studies that bring to focus some of the relevant sociological and personality correlates of communal prejudice. The second part is devoted to the review of those studies which, directly or indirectly, help in establishing a relationship between communal prejudice and self-disclosure. Finally the last part of the chapter reviews those studies which throw light on the relationship between communal prejudice and adjustment.

PART - I

Prejudice and Religion

Stoufer (1955) demonstrated that among a representative sample of American church members, those who had attended church within the past month were more intolerant of

non-confirmists (such as socialists, atheists, or communists) than those who had not attended. It appeared that on the average religious people showed more intolerance in general, not only toward ethnic but also toward ideological groups. Several investigators (Merton, 1940; Allport and Kramer, 1946; Bettelheim and Janowitz, 1950; and Kilpatrick et al., 1970) reported that Catholics were most hostile towards the Negroes; Protestants were next most prejudiced; and Jews and those with no religious affiliation were least prejudiced. But these reports got only partial support or no support from the other investigators (Mackenzie, 1948; Rosenblith, 1949). On the other hand, some investigators have reported little or no difference between Catholics and Protestants with regard to the extent of prejudice toward Jews. More or less similar findings were obtained by Adorno et al. (1950), Campbell (1947) and Harlan (1942). However, Triandis and Triandis (1960) observed that ethnic prejudice was highest among Catholics, next among Protestants, and lowest among Jews. Kilpatrick et.al. (1970) indicated that Catholics were consistently more dogmatic than members of other religious groups.

Some researchers studied the relationship of religiosity with prejudice in different faith groups. Parry (1949) found that church going Protestants were more prejudiced than non-church going Protestants. Similarly, Ross (1950) found no prejudice among atheists and agnostics. Adorno et.al. (1950) found that religious people as compared to non-religious one,

were more prejudiced towards Jews and Negroes. Blum and Man (1960) discovered that students associated with religious clubs were more anti - semitics than those who were not associated with such clubs. Not withstanding these researchers there are few studies that have reported contradictory results. In one study significant positive correlation was obtained between pro-religious attitude and liberal racial attitude (Liu, 1961). Allen (1965) found significantly negative correlation between religiosity and prejudice. Similar findings were reported by Evans (1952) Siegman (1962) and Stormmen (1963). Allport and Ross (1967), however, found that religious people were by and large, more prejudiced than non-religious people. They maintained that the relationship between religiosity and prejudice is curvilinear. Regular and devout church attenders tended to be less prejudiced than non-attending members, who in their turn appeared to be less prejudiced than average church goers.

The contradictory findings on the relationship of religiosity and prejudice might be due to the fact that most of the studies had not taken into account such factors like education, sex, religious affiliation, social class etc. which might have produced an effect on their relationships. Thus, Allport and Ross (1967) demonstrated that the relationship between religiosity and prejudice was influenced by education. The researches comparing the religious groups in the Indian context have also yielded inconsistent results. Many investigators have reported that Muslims, as compared to Hindus, have

more prejudices and traditional socio-political attitudes (Adinarayan, 1953; Chaudhary, 1958; Hassan and Singh, 1973; Hassan, 1975, 1978; Enayatullah, 1980; and Singh, 1980). While studying the prejudices among Hindu and Muslim subjects, Hassan (1974) found that Muslim subjects had more religious, caste and sex prejudice than the comparable Hindu subjects. The findings of Hassan's study also revealed that Muslim subjects showed a higher sense of religiosity than the Hindu subjects. In recent years, there have been a few studies which demonstrated differences between religious groups. Adinarayana (1977) reported that the South Indian Hindu had less social ill-feeling toward the Muslim than the North Indian Hindu. He found little significant difference between the racial and communal attitudes of men and women in India. Singh (1979), for example, in his study of the development of religious identity and prejudice among Hindu, Muslim and Sikh children, found that the development of religious identity was earlier in the Muslim and Sikh children than in the Hindus. It was also observed that the levels of prejudice in Muslim and Sikh children were much higher than those of Hindus. Taking a large sample of 1150 school students from grade VIII (age 11-13 years) and grade XI (age 15-17 years), Singh (1980) compared Hindus, Muslims, Tribal Hindus and Christians on various dimensions of prejudice and attitude in relation to some important socio-psychological variables. The different religious and ethnic groups were ranked on their mean prejudice scores. The results revealed that Muslims were the most

prejudiced, the tribal Christians and Hindus the least prejudiced. Hassan et. al.(1976-1977), however, found no differences in anti-Hindu attitudes of Christians and non-Christian tribals.

Natraj (1962) observed that Hindus and Jains showed more conservative socio-economic attitudes than the Muslims. In another study conducted by Natraj (1965) on social distance within and between castes and religious groups of college girls, the subjects were approached individually and on the basis of a modified form of the Bogardus Social Distance Scale, they were requested to answer their preference for different types of social relationship. It was found that Sindhis were most distant from the other groups, Brahmins were the least distant from other groups, Hindus and Jains were the most conservative and the Muslims were the least conservative and they were most distant from the other groups. Natraj observed that social distance was more among religious groups than among the caste groups within any one religious groups. Sarkar and Hassan (1973) also found Hindus having higher degree of economic conservatism than Muslims. In their famous study of Riots, Rourkela, Chatterjee et.al. (1967) compared attitudes and prejudice of Hindus, Muslims and Tribals, and found that despite the gruesome experiences undergone by the Muslim community, there was no evidence of communal mistrust among Muslims for either non-Muslims in general or different types

of groups based on language, religion, culture or political affiliation. On the other hand, there was more mistrust among Hindus for Muslims.

Khan (1979) studied the relationship between religiosity and prejudice. The aim of this study was to examine the differences between persons affiliated to different religious groups and the impact of the intensity of their faith in religions on their religious prejudices. He hypothesized that there would be significant difference between Hindu and Muslim subjects with regard to both the degree of religiosity and extent of religious prejudice in them; the Muslims were expected to score higher on both the variables than their Hindu counterparts and there would be high positive correlation between the religiosity scores and the religious prejudice scores of the Hindu and the Muslim subjects.

The sample of the study consisted of 110 Hindu and 75 Muslim graduates engaged in different professions in Gaya and Ranchi towns. They all came from upper-middle and lower-upper socio-economic status groups. The age of the subjects ranged from 24 years to 47 years (average age = 31.5 years). Keeping in view the requirements of the author's main survey on the impact of parents on the development of religious prejudice in children, the purposive sampling technique was used to draw the sample.

Religious Prejudice Scale as developed by Singh and Khan (1975), Religiosity Scale as developed by Bhushan (1970), were administered on the sample. The data were analysed by using two types of statistical techniques. The first type of analysis was done to test the significance of difference between the Hindu subjects and the Muslim subjects with regard to both religiosity and religious prejudice. For this purpose 't' ratio was calculated. He found that there existed a significant difference between Hindus and Muslims with regard to both religiosity and religious prejudice. Muslim subjects were found to be more religious than the Hindu subjects. Similarly Muslim subjects scored significantly higher than the Hindu subjects on religious prejudice scale. Such findings were explained in the light of Islamic teachings that require strict adherence to the religious duties like Namaz (prayer), Roza (Fasting), Zakat (obligatory religious tax), Haj (Pilgrimage), etc. Every Muslim is essentially required to perform these duties. This makes a Muslim more religious than the people of other religions. The relatively greater degree of religious prejudice in Muslims than the Hindus was attributed to the facts of minority status of the Muslims as well as greater degree of religiosity in them.

Another type of statistical analysis was done to examine the nature of relationship between religiosity and religious prejudice. For this purpose, coefficient of correlation was calculated. The results indicated that there existed a high

degree of positive relationship between the two factors. In other words, a person who was more religious might be expected to be more prejudiced to the people of other religious and vice-versa.

In a comprehensive study Singh and Sinha (1981) administered a scale to measure prejudice among Hindu and Muslim students from mixed and segregated schools. The age of the subjects ranged from 14-16 years and other factors such as sex, education and parental economic and educational status were kept constant. They found that Muslim students in mixed or segregated schools were more prejudiced as compared to Hindu students. Similarly, findings obtained by M.W.Carithers (1970), revealed that desegregated schools reduce prejudice than segregated schools.

Parental Influence

There are a number of studies reporting positive correlation between parental prejudice and those of children (Frenkel - Brunswik and Sanford, 1945; Radke, Trager and Davis, 1949; Bird et.al. 1952; Radke - Yarrow, Trager and Miller, 1952; Frenkel - Brunswik and Havel, 1953; Mosher and Scodes, 1960; Anisfeld et.al. 1963; Goodman, 1964; Epstein and Komorita, 1966 a; Troll et.al. 1969). Other studies indicating the similarity between the attitudes of parents and children are provided by Horowitz and Horowitz (1938),

Allport and Kramer (1946), Weltman and Remmers (1946), Remmers and Weltman (1947), Rosenblith (1949), Gough et.al. (1950), Campbell and his associates (1954), Hyman (1959), Lewin (1961) Dodge and Vyeki (1962), Lane and Sears (1964), Wrightsman (1964) Hess and Torney (1967), Hassan (1974, 1976 and 1977), Khan (1977), Enayatullah (1980), Khan (1980), Rai (1980), Singh (1980) and Hassan (1983).

Vyas (1973) studied the development of religious, caste, class and linguistic prejudices in Hindu, Muslim and Christian children of 3 to 8 years of age. Her aim was to study the influence of various socio-psychological factors, like age, sex, religion, caste, socio-economic status etc. on the learning of concepts and respective prejudices among children. She also attempted to study the role of parental attitudes and behavioural practices in the learning of prejudices among the children. She found that some socio-psychological factors as well as parental influence had an impact on the acquisition of prejudice in children.

Khan (1977) attempted to explore the factors related to the origin and development of religious prejudice in Indian children. More specifically, the study was designed to investigate the role of certain socio-psychological factors in the development of religious identity and prejudice among the children. The factors selected for examination were:
(a) age, sex, religion and school's set up (b) parental characteristics, namely authoritarianism, religiosity, religious

prejudice and attitude concerning child rearing practices.

The main hypothesis of the study were as follows:

- (i) there would be significant difference between the children of different age - levels with regard to the development of religious identity and prejudice in them; showing an upward trend with the increase in their age-levels;
- (ii) there would be significant positive correlation between the development of religious identity and religions among children at each age level;
- (iii) the development of religious identity and prejudice would be faster in female children than in male children;
- (iv) the development of religious identity and prejudice would be faster in Muslim children than in Hindu children;
- (v) this hypothesis had two parts; (a) the development of religious identity would be earlier in children attending integrated school than in children attending segregated schools; (b) the development of religious prejudice would be more in degree in children attending segregated schools than in children attending integrated schools;
- (vi) the development of religious identity and prejudice in the children would bear a positive correlation with their parent's authoritarianism;
- (vii) the development of religious identity and prejudice in the children would bear a positive correlation with their parents religious prejudice;
- (viii) the development of religious prejudice and prejudice identity would bear a positive correlation with their parents domineering attitudes concerning child rearing practices;
- (ix) the development of religious identity and prejudice in children would bear a positive

correlation with their parent's possessive attitudes concerning child-rearing practices and (x) the development of religious identity and prejudice in the children would bear a negative correlation with their parent's ignoring attitudes concerning child-rearing practices.

A sample of school-going Hindu and Muslim boys and girls ranging in age from 4 years to 9 years was selected for this study. Parents of these children were educated. They were service holders and their monthly income ranged from Rs.400/- to Rs.1000/- per month. All the children were from Gaya town attending two integrated (in which at least 25% children of other religious communities were also enrolled) and four segregated (in which more than 95% children of only one religious community were enrolled) schools.

Altogether 286 Hindu and Muslim children of both the sexes were interviewed. The interviews were conducted by using the Doll-Picture Interview Schedule and the responses of the children to the questions of the schedule were recorded therein.

For the purposes of examining the influence of parental characteristics on the development of religious identity and prejudice in their children, certain characteristics of the parents (both fathers and mothers) of the children were also studied with the help of test namely, California F-Scale, developed by Adorno et.al. (1950), Religiosity Scale, developed by Bhushan (1970), Religious Prejudice Scale, developed by

Singh and Khan (1975) and Parental Attitude Survey, adapted in Hindi by Sinha (1970). Altogether fathers of 265 children (171 Hindus and 94 Muslims) and mothers of 241 children (155 Hindus and 86 Muslims) were tested. The response of the parents towards items of these tests were converted into scores according to the scoring schemes of the tests. These scores were later put to appropriate statistical analysis.

The results revealed that age and religion of the children played significant role in the development of religious identity and prejudice in them. But the role of sex in the development of RI (Religious Identity) and RP (Religious Prejudice) in the children does not appear to be important. The set up of the school of the children played a specific role in the development of RI but its role in the development of RP could not be determined.

Moreover, it was found that development of religious identity in children was positively related with the religiosity and religious prejudice of their parents. Similarly, the development of religious prejudice in children tended to be correlated positively with their parent's authoritarianism, religious prejudice and their domineering attitudes concerning child-rearing practices.

In a recent study, Hassan (1983) examined the role of parents in the development of child's prejudice by comparing children of four parental categories namely, prejudiced

parents, unprejudiced parents, prejudiced father/unprejudiced mother, and prejudiced mother/unprejudiced father.

A stratified random sample of 800 parents (400 pairs) and their 400 tenth and eleventh grades school children were selected from Ranchi and Dhanbad districts of Bihar. Prejudiced and parental behaviour were measured by specifically developed scales. The stratification was based on religion (Hindu/Muslim) and sex (Male/Female).

Religious, caste, class and sex prejudice were measured by Likert type four subscales. Hassan (1983) found that parents tended to produce definite effects on the development of children's prejudice as was evident from the fact that children whose parents were prejudiced had highest degree of prejudices and were brought up under restriction and authoritarian parental discipline. Conversely, children having unprejudiced parents were least prejudiced. However, he found no differential impact of father's and mother's prejudice on their male child but female child tended to be influenced by the prejudice of her mother.

Authoritarianism and Prejudice

Several investigators have also indicated the relationship between parental discipline and prejudice. Murphy (1953) observed that prejudice in India may be associated with child rearing practices that are most typically characterized by

emphasis on dependence and obedience to authority, early freedom from frustration leading to the absence of habit controlling aggression and lack of encouragement for group planning thinking. Carstair (1957) found differences in child-rearing practices and family patterns among different castes and felt that these difference influenced the deeper core of personality and attitudes. Kali Prasad (1964), Koestler (1940) and Taylor (1948) have commented that Indian Society is basically an authoritarian society characterized by hierarchical caste structure and joint family systems. In an Indian family, children are exposed to non-permissive and authoritarian parental discipline which possibly gives rise to prejudice in them. In three separate studies, Hassan (1974, 1976, 1977) found that prejudiced children were brought up under authoritarian child-rearing practices, whereas "unprejudiced" children were brought up under permissive child-rearing practices. Singh (1980) found that authoritarian child rearing practices were associated with high prejudice in Hindu, Muslim and Christian School students. Enayatullah (1980) found similar results in Hindu, Muslim and Christian College students. Rai (1980), in her comparative study of "prejudiced" and "unprejudiced" Hindu female children and their parents, found that authoritarian and restrictive child rearing practices as opposed to permissive and friendly ones were associated with prejudice. Khan (1980) also found more or less the same results. These studies and

other numerous studies have established that there is positive relationship between authoritarianism and prejudice.

However, investigators have reported that other factors are more related to prejudice than authoritarianism. Srole (1956), thus, administered on a sample of 401 white adults, a scale consisting of 15 items; five in order to study their racial and religious prejudice, five questions in revised form of the F-Scale to measure authoritarianism, and five questions to measure feeling of anomie (the sense of isolation from others). Srole (1956) found that the correlation between anomie and prejudice was .35 when the effect of authoritarianism was held constant; that an authoritarianism and prejudice was .12 when the effect of anomie was controlled. The investigator concluded that anomie was more related with prejudice than was authoritarianism. This finding, however, could not be substantiated by other studies.

Roberts and Rokeach (1956) found a correlation of .35 between authoritarianism and ethnocentrism when anomie was held constant, and a correlation of .37 between anomie and ethnocentrism when authoritarianism was controlled.

Psycho-social and Personality Correlates of Prejudice

There have been very few studies on the relative influence of socio-psychological correlates of prejudice. However, in their study on riots, Chatterjee et.al. (1967)

observed that the deeply rooted Psychological factors and particular social climate were the most important causes for the communal conflicts. Similarly, the study of Singh (1967) demonstrated that high and low tension individuals differ on certain Psychological characteristics, but he did not attempt to examine the relative influence of sociological and psychological variables on prejudice. There is, however, one Indian research which makes a comparative evaluation of psychological and sociological correlates of prejudice (Singh and Hassan, 1976). The researchers observed that out of the three sociological variables namely, religious affiliation, caste-status and urban-rural origin, only religious affiliation was associated with prejudice. On the other hand, both the psychological variables, namely anxiety and authoritarianism were highly correlated with prejudice.

However, Hassan (1976-77) undertook an extensive study to investigate some important sociological and psychological correlates of prejudice. The main objectives of the study were: (i) to study the sociological correlates of prejudice; (ii) to study the personality correlates of prejudice; (iii) to make a comparative evaluation of sociological and personality correlates of prejudice and (iv) to test the generality of prejudice. Religious affiliation (Hindu/Muslim), caste status (upper/lower and urban-rural origins) are the sociological correlates whereas anxiety and authoritarianism were the personality correlates covered by the study. Three

dimensions of social prejudice, namely religious, caste and sex were taken into consideration. Moreover, religion information, allied attitudes (religiosity and belief in caste system) and social stereotypes (religion, caste and sex) were also studied.

A stratified random sample of 320 college students was taken from colleges of Ranchi and Jamshedpur. Stratification of the sample was done on the basis of religious affiliation, caste status and urban-rural origin. There were eight groups namely, upper-caste Hindu urban origin, lower caste Hindu urban origin, upper caste Hindu rural origin, lower caste Hindu rural origin, upper caste Muslim urban origin, lower caste Muslim urban origin, upper caste Muslim rural origin, and lower caste Muslim rural origin. There were 40 subjects in each group. All the eight groups were equivalent in all respects. The questionnaire applied on the sample for collection of data included prejudice scales consisting of three sub-scales: religious, caste and sex prejudice scales; Religious Information Scale; Religiosity Scale; Belief in caste system scale; Stereotypes Scale consisting of an adjective check list to measure religious, caste and sex stereotypes; Sinha's Anxiety Scale; and a modified and adapted version of California F-Scale to measure authoritarianism.

The main findings of the study were as follows:

- (i) The Muslims were found to be more prejudiced than Hindus and also had a higher degree of religiosity and belief in caste system. They had also higher, though not significant, degree of anxiety and authoritarianism.
- (ii) Significant negative correlation between prejudice and religious information was found.
- (iii) Personality variables (e.g. anxiety and authoritarianism) were found to be more powerful correlates of prejudice than sociological variables (e.g. religious affiliation, caste status and urban-rural origin). Both anxiety and authoritarianism were positively correlated with prejudice whereas only religious affiliation, among sociological variables, had a significant positive correlation with prejudice.
- (iv) Prejudice appeared as an expression of personality. The three dimensions of prejudice namely, religiosity, caste system, anxiety and authoritarianism were positively correlated.

As mentioned above, Hassan (1976-77) found that, though not statistically significant, the Muslim had a higher degree of anxiety and authoritarianism than the Hindus. Their higher levels of anxiety could very well reflected their socio-economic and political insecurity, particularly because the sample had been taken from Ranchi and Jamshedpur with recent memories of communal riots. The general tendencies of their

research indicated the importance of personality variables in prejudice. On the whole, it might be concluded that personality variables are more related to prejudice than the sociological variables.

On the basis of his findings, Hassan argued that anxiety is the most powerful correlates of prejudice. Many researchers revealed that high anxious individuals displayed higher levels of prejudice than low anxious subjects. Rokeach (1960), for example, found that his close minded or prejudiced subjects were more anxious. Siegel (1954) administered the F-Scale and the Taylor's Manifest Anxiety Scale. He found that subjects high in authoritarianism also tended to be high in anxiety. This shows that anxious people are more susceptible to develop prejudice. Cooper (1956) found that subjects high in authoritarianism expressed more anxiety than those who were low in authoritarianism. Altus and Tefejian (1953) observed more anxiety, obsessive - compulsive traits and paranoid tendencies among groups scoring high in **ethnic** prejudice. Some studies conducted in India also reported a strong positive correlation between anxiety and prejudice (Chatterjee et.al. 1972; Hassan, 1975, 1978; Sinha and Hassan, 1975; Singh and Hassan, 1976; Enayatullah, 1980; and Singh, 1980).

Many studies have demonstrated that highly prejudiced individuals have a greater tendency to displace hostility than unprejudiced individuals; and prejudiced individuals are more

susceptible to frustration (Raper, 1933; Houland and Sears, 1940; Cantril, 1941; Pettigrew and Cramer 1959). Several Psychoanalytically oriented authors like Brown (1942), Fenichal (1946), Sterba (1947), Ackerman and Jahoda (1950), Battelheim and Janowitz (1950) have stressed the role of displaced aggression in prejudice. Wright (1945) and Cohen and Murphy (1966) have reported, that displaced aggression plays a very important role in the growth of prejudice.

In an experimental study, Berkowitz (1959) found that anti-semitic college girls when subjected to frustration, tended to displace their aggression towards their males. Further supporting evidences that prejudiced individuals tend to show greater hostility after frustration, were provided by Berkowitz (1961), Weatherby (1961), and Berkowitz and Green (1962). Similarly, there are studies to indicate that prejudiced individuals as compared to non-prejudiced ones are more easily frustrated. In a study Lindzey (1950) selected 10 prejudiced and 10 non-prejudiced subjects and subjected them to the frustration, manipulated by the experimenter Lindzey (1950) found prejudiced subjects more frustrated than non-prejudiced subjects. Silverman and Klieman (1967) found that prejudiced subjects scored higher on measures of frustration and response deviance than non-prejudiced subjects. Many investigators have also observed positive correlation between prejudice, and frustration (Allport and Kramer, 1946; Morse, 1947; Rosenblith, 1949; Bettelheim and Janowitz, 1950; and Gough, 1951).

P A R T - II

Prejudice and Self-disclosure

A number of studies reviewed above have shown that prejudiced persons are significantly high in anxiety, depression, aggression, frustration, neuroticism and hostility. Thus individuals with higher levels of anxiety, depression, aggression, frustration and hostility display higher level of prejudice. A person who shows high level of anxiety, depression, aggression, hostility, neuroticism is also considered as psychological sick person.

On the basis of these findings, it may be assumed that psychologically sick personalities are more prone to develop prejudice as compared to healthy personalities. Healthy personality is determined by the extent to which an individual express his ideas, feelings, desires, aggression, love, hate etc. to another person in his social environment. If we create a proper understanding and proper environment, where an individual may disclose his urges to others in a proper way, there are bright chances that his psychic energy will be manifested in constructive and creative deals. Thus self-disclosure is essential for healthy mental personality. A number of researchers have found a close relationship between self-disclosure and mental health (Ruesch and Baleson, 1951; Breaton, 1958; Jourard, 1963; Traux and Carkhuff, 1965;

Altman and Frankfurt, 1968; Halverson and Shore, 1969; and Sinha, 1973). Other investigators, on the other hand, found a negative relationship (e.g. Pederson and Marks, 1970; Chaikin and Derlega, 1974; Cozby, 1972; Traux, Wittmer and Altman, 1973). Still others found no relationship (e.g. Stanley and Bowness, 1966; Pederson and Breglio, 1968). Cozby (1973) found that self-disclosure is curvilinearly related to mental health, with unusually low or high levels of self-disclosure being related to maladjustment.

Ruesch and Baleson (1951) reported a positive relationship between self-disclosure and psychological health of personality. They pointed out that mentally ill were deficient in some of the skills for communicating with others i.e. in the ability to transmit their thoughts and feelings. The fear of communicating these aspects of one's experience to others seriously deteriorates mental health. The aim of psychotherapists is to help the patient to discover the self and encouraging the patient to disclose his experience to others. Ruesch (1951) examined the relationship between self-disclosure and Psychological health and found that the competence of communication indicates the degree of psychological health of personality. Fitzgerald (1963), found the relationship between self-disclosure and self-esteem and social distance. Lubin (1965) found that low disclosure subjects were more anxious, depressed and hostile as compared to high disclosure subjects. In India few studies

have been conducted on the relationship between self-disclosure and mental health. Sinha (1973) found a positive relationship between self-disclosure and mental health. Sinha and Tripathi (1975) found high obedience, high conformity and high submission among high disclosure subjects. Sinha (1977a) tried to know the degree of self-disclosure in anxiety and hysterical patients and found that anxiety and hysterical patients were much low on self-disclosure scale than normal subjects.

Self-disclosure and Hostility

Saxena (1982) investigated the relationship between self-disclosure and hostility. Saxena Hostility Scale was administered on a large sample of Gorakhpur University students enrolled in the faculties of Arts, Commerce and Science. The age of all the students was between 17 to 23 years. On the basis of their scores on this scale, two extreme groups were formed namely, high hostile (HH) subjects and low hostile (LH) subjects. There were 100 subjects in each group. These two groups were given Sinha's Self-Disclosure Inventory (SSDI). SSDI was developed on the pattern of Jourard's self-disclosure questionnaire and measured self-disclosure in eight areas of self namely (i) personality (ii) money (iii) study (iv) body (v) interest (vi) feeling-ideas (vii) vocation and (viii) sex. Six target figures towards whom the disclosure was studied

were (a) mother (b) father (c) brother (d) sister (e) friend and (f) teacher.

Before the administering of SSDI, students were interviewed. As a result of the interview only those students were selected in the sample who had parents and siblings (both brother and sister) alive. The subjects who were deprived of any of the target figures were excluded from the sample.

The results revealed a significant difference between HH and LH subjects, LH subjects showed significantly high self-disclosure than HH subjects. Regarding preference target figures the rank orders for LH subjects was, friend, father, mother, brother, teacher and sister. The pattern of preference order for HH subjects was identical to LH subjects. It seems that given first place to friend and last place to sister by HH and LH was related with age linked behaviour.

The amount of personal information that one person is willing to disclose to another appears to be an index of the 'closeness' of the relationship and of the affection, love or trust that prevails between the two persons. In more general terms, self-disclosure and cathexis for the other person may be said to be correlated. Thus Jourard (1959b) designed a study to investigate the relationship between self-disclosure and other cathexis.

The eight members of a newly organised college of nursing, together with Dean, served as subjects in the study. Self-disclosure output was measured. Each subject was interviewed by the investigator in order to obtain the information that was collected for in the questionnaire. Since the questions do not presume extreme intimacy, the subjects can be assumed to have been frank in disclosing themselves to the interviewer. Each subject was then asked to indicate to which of her colleagues she had disclosed information about each item. It was thus possible to determine the total amount of disclosure output for each subject, and the varying amounts that each subject had disclosed to each colleague.

Cathexis for the other persons was determined by paired comparisons in terms of the procedure of rank order of preference for each subject, with the best liked colleagues receiving the largest number of choices, and the least liked colleagues receiving the lowest number. Jourard (1959b) found that liking, self-disclosure, self-disclosure intake, knowing, and being known were interrelated. He further demonstrated that despite the existence of a formal role-structure, viz., a dean, various levels of academic rank, different departments, etc. dyads had tended to develop with varying but highly mutual degree of intimacy. Moreover, Jourard (1959b) found that subjects tended to vary the amount of disclosure output to colleagues with degree of liking for colleagues, and to know more about the colleagues whom they liked best than those whom they liked less.

A positive relationship between liking and self-disclosure had been obtained in correlational studies in which the level of disclosure was allowed to vary freely (e.g. Jourard, 1959 and Worthy et.al. 1969) but was not consistently obtained when level of intimacy was brought under experimental control (e.g. Daher and Banikiotes, 1976; Ehrlich and Greaven, 1971).

Self-disclosure and Social relationship

Social accessibility or self disclosure refer to the process of communicating information about one self to other person. The readiness to confide personal information has been shown to contribute to the development of social relationship. Jourard and Lasakow (1958) and Jourard (1959b) found that the degree of liking another person was correlated with the amount of self-disclosure to that person, while Jourard and Landsman (1960) indicated that receiving self-disclosure from another person leads to greater disclosure toward that person. Newcomb (1961) also noted that the exchange of personal information leads to the establishment of friendship. Jourard (1961) found that nursing students who scored high on a self-disclosure questionnaire tended to be rated a year later as high in the ability to establish and to maintain a communicative relationship with parents and showed a high degree of openness with the nursing faculty. Presumably, persons who were socially open to others were seen as more

interpersonally competent than individuals who were guarded and closed in their personal affairs. Colson (1965), Frankfurt (1965) and Taylor (1965) found that persons reporting high self-disclosure revealed more about themselves in social interaction situation than low scorers.

Halversion and Shore (1969) investigated the relationship between self-disclosure and interpersonal functioning. Fifty three peace corps trainees were administered a self-disclosure questionnaire during a pretraining assessment programme. Trainees who demonstrated a readiness to confide personal information to others were found to be more well liked by the other trainees and the training staff after 6 weeks of training than trainees who were reluctant to disclose personal information. Halversion and Shore (1969) found that self-disclosure was negatively correlated with authoritarianism and positively correlated with the conceptual complexity, while the negative correlation with the polarity scale was of marginal significance. These findings showed positive relationship of self-disclosure with the behavioural rating of interpersonal flexibility and adaptability, indicating a substantial degree of convergent construct validity for the interpretation of self-disclosure within a framework of interpersonal flexibility and openness.

Many psychologists studied the relationship between self-disclosure and interpersonal attraction. Lefkowitz (1970) designed an experiment to study the relationship between

investigators, on the other hand, found no evidence for a relationship, between disclosure and liking (Ehrlich and Greaven, 1971; Schneider and Eustis, 1972). Such conflicting results obtained by these investigators may be explained in the light of temporal aspects of self-disclosure. As pointed out by Altman (1973) the temporal aspects of self-disclosure have received almost no consideration from past investigators. Most of the investigators (see, e.g. Rubin, 1974) have argued that a disclosure is most likely to enhance interpersonal attraction when we attribute it to the fact that the discloser likes us, trusts us, and wants the relationship to continue and deepen. If some one makes a disclosing remark after he or she has been talking to us for a while, we are likely to take the remarks personally and infer that it has positive implication for the relationship. This reasoning may help to explain why a number of past experimenters have failed to find a positive relationship between disclosure and liking. Thus Wortman, Anderson, Herman and Greenberg (1976) designed an experiment to examine the role of the timing of the disclosure in determining whether a person's reaction to a high disclosing other would be positive or negative. In their experiment, male subjects were induced to converse with an experimental confederate for about ten minutes. In all cases the confederate reveals something quite personal. Half of the time, the confederate made disclosure shortly after the onset of the interaction and in the remaining session, the

confederate made the disclosure near the end of the conversation period. The results clearly revealed that an individual who disclosed something personal quite early in the relationship was viewed as more immature, maladjusted and tended to be viewed as more phony and insecure than the late discloser. The late discloser was liked significantly more than the early discloser.

Petty and Mirels (1981) tested the hypothesis that the relationship between the intimacy of self-disclosure and liking for the self-disclosing person is mediated in part by the perceived scarcity of the revelations. Within a factorial design, 220 undergraduates expecting to hear a same-sex partner disclosed information that was low medium, or high in intimacy were either given no information about the scarcity of the disclosures or were led to believe that the partner would ordinarily reveal such information to a great many people or very few people. Although both males and females gave clear evidence of disclosure reciprocity, male's liking for their partners failed to be influenced by either the intimacy or scarcity of the expected revelations. For females, when no scarcity information was provided increased information intimacy produced greater liking. Petty and Mirels found insignificant effect of intimacy on attraction when scarcity was held constant at a high or low levels.

Nakamura and Masahiko (1984) investigated the effect of self-disclosure on interpersonal attraction on 32 male

subjects. After showing intimate or superficial disclosure, a confederate attributed the cause of this either to the subjects (personalistic condition) or to the confederate himself (non-personalistic condition). They found that subjects who received intimate and personalistic disclosures liked the confederate significantly more than those who received intimate and non-personalistic disclosures. However, those subjects who received superficial and personalistic disclosures disliked the confederate significantly more than those who received superficial and non-personalistic disclosure.

P A R T - III

Prejudice and Adjustment

The review of the above studies reveals that self-disclosure as a personality variable influences certain social behaviour. More specifically a relationship is established between self-disclosure, conformity, submission and social distance on the one hand and between self-disclosure and liking, interpersonal attraction and hostility on the other hand. In other words, it has been demonstrated that high self-disclosure persons are more submissive, less hostile, have better interpersonal relation and are liked more by other individuals than low self-disclosure persons. These characteristics of high self-disclosure individuals

suggest that high self-disclosure individuals should be less prejudiced than low self-disclosure persons. This contention receives support and strength from the observations made by Buss (1961) regarding hostility. He says "hostility is an attitudinal response that endures an implicit verbal response involving negative feelings, (ill will) and negative evaluation of people as events". Thus this contention was put to test in a recent study conducted by Qamar Jahan (1986). She studied communal prejudice in relation to self-disclosure among Hindu and Muslim youths. The findings of her study revealed that high self-disclosure subjects were more prejudiced than low self-disclosure subjects. These results confirmed the hypothesis formulated by the author. However, it was observed that even among high self-disclosure subjects, some subjects were found to be highly prejudiced. Such observation suggested that beside self-disclosure some other personality variable might be responsible for the development of prejudice. Since it has been demonstrated that self-disclosure is curvilinearly related to mental health, with unusually low or high levels of self-disclosure being related to maladjustment (Cozby, 1973), it might be possible that the high self-disclosure groups of subjects consisted of maladjusted individuals. Thus an important consideration that influenced the thinking of the present investigator to undertake the present study was to see whether or not adjustment - maladjustment contribute in the development of communal prejudice. In the following section of this chapter we shall review some of the relevant studies

that bear directly or indirectly to this problem. Fischer (1949) observed that the feelings of insecurity, anxiety and rigidity lead to maladjustment. Radke (1946) suggested that the personality traits of children and model of behaviour depend upon the type of home. Thus, a rejective, over protective, dominating, submissive, aggressive, sadistic, jealous and delinquent type of environment bring difficulties in adjustment.

Personality Correlates of Adjustment

(A multi-dimentional study exploring personality correlates of adjustment problems among adolescents was conducted by Pandey (1968) - He used Hindi version of Cattell's 16 P.F. test prepared by Jalota and Asthana (1959) to measure personality variables and Hindi form of Mooney Problem Check List to evaluate problems of adjustment together with Hindi forms of survey of Study Habits and Attitudes, Social Behaviour and Social Preference Inventories on a sample of about 500 adolescents. He observed following characteristics among well adjusted and maladjusted adolescents. Emotional maturity or ego strength, submissiveness, expressiveness, conventionality, self-sufficiency, sobriety, seriousness, concernedness, withdrawn, restrained, carefulness, and considerateness, aloofness, stiffness, help-seeking, imaginative in life, relaxed, practical, shrewdness, group dependency, low self-sentiment formation and high intelligence were found to be the outstanding characteristics of the better adjusted

adolescent's personality make up. The poorly adjusted adolescents were characterized by the following traits: dissatisfied, emotionality, dominance, surgency, weak super-ego, tough, unimaginative, suspicious, jealous, guilt-prone, conservative in temperament, self-centered and lower intelligence. While studying social maladjustment among children as a function of feeling of insecurity, Sanders (1948) found a relationship between mental insecurity and social adjustment with its accompanying behaviour difficulties and non-social attitudes. Moreover, the insecurity was, to a great extent, bound up with feeling of social underevaluation.)

Some psychologists investigated the relationship between creativity and social adjustment. For instance, Roe (1953) observed that creative persons were better adjusted as compared to non-creative persons. Mackinnon (1962) examined life history of creative individuals and found not all of them had happy homes and favourable life circumstances and some underwent brutal treatment at the hands of sadistic fathers. Torrance (1962) observed that creative individuals experienced some unusual problems. (Thus Sinha (1966) found that low achievers were significantly high on anxiety and were generally more maladjusted. High achievers, on the other hand, were found superior in intelligence better in adjustment and experienced moderate level of anxiety. They were found to be more welladjusted in areas of home, health and emotions. Similarly Lavin (1965) obtained the evidence concerning

relationship of personality adjustment and academic performance and found that better adjusted students have good academic achievement. They had higher activity level, higher endurance, more responsibility, more emotional stability, higher morale, less anxiety, and independence. They were also docile, passive and obedient. Terman (1964) studied scientists and non-scientists and found higher social adjustment as one of the characteristics of genius. Gust (1964), Drevedahl (1964) and Cattell (1964, 1965) found that creative individuals were better adjusted in the field of personal, social and emotional adjustment as compared to non-creative individuals. Wallach and Kogan (1965), however, remarked "..... the data in hand do suggest that it is equally unrealistic to assume that the most creative children are the happiest children". Foster (1968) studied human relationship of creative individuals and found that creative individuals may experience some special problems in relation to other persons. Sinha and Sharma (1978) investigated the relationship between different dimensions of adjustment and creativity and found no consistence relation between various dimensions of adjustment and creativity index in female students while in male students, they found significant negative correlation between creativity and adjustment in the areas of home, health and emotional dimensions of adjustment.

Some what recently Singh (1980) undertook an important study with the following major objectives :

(a) To find out the nature and extent of relationship between creativity and adjustment, creativity and frustrations reactions and between creativity and level of aspiration.

(b) To find out the extent to which high and low creative students differ in respect of adjustment, frustrations reactions and level of aspiration.

Six hundred students of IX and X classes served as subjects in the study. Study was ex-post-facto in nature and was carried out by using differential and correlations techniques. The major findings of the study were :

(i) Creativity was found to be positively and significantly related to social and educational adjustment at .05 level but it was not found to be significantly related to emotional adjustment. (ii) High and low creative students were found to differ significantly in their total, emotional and educational adjustment at .05 level but they were not found to differ significantly in their social adjustment.

Some investigators have studied anxiety, self-perception as a function of adjustment. Mello and Guthrie (1958), for instance, observed that maladjusted subjects developed symptoms of anxiety and insecurity and tended to be disturbed about interpersonal relationships. Similar observations were made by Chauhan, Tiwari and Khattar (1973). Singh and Kaur (1977) conducted a study to investigate the adjustment of college students belonging to high anxiety and low anxiety groups in

relation to sex. For this purpose, two groups, a high anxiety group and a low anxiety group were formed out of a total sample of 300 subjects from five different colleges of Patiala district studying in the undergraduate classes. They were administered Dutt's Personality Inventory for measuring anxiety. On the basis of Q3 and Q1 Scores on anxiety, two groups of subjects were formed. In this way, 79 subjects (38 boys and 41 girls) fell into the high anxiety group and 76 subjects (42 boys and 34 girls) fell into the low anxiety group. The final sample consisted of 80 boys and 75 girls. To measure adjustment, subjects belonging to the two anxiety groups were administered Saxena's Vyaktitva Parakh Prashnawali (MA-62). The mean S.D. and critical ratio's of adjustment scores of high and low anxiety groups were calculated. Singh and Kaur (1977) found that subjects of low anxiety groups were better adjusted as compared to high anxiety groups. The mean adjustment score in the case of low anxiety group was 69.31 and in the case of high anxiety, it was 52.22. This difference was found to be highly significant statistically as the C-ratio was found to be 7.8 which was significant at .01 level. It seemed that persons with low anxiety were better adjusted as compared to persons with high anxiety. However, no significant differences in the adjustment of boys and girls either for the high or for the low anxiety group were found.

The differences between the adjustment of subjects belonging to the two anxiety groups were found to be statistically significant with respect to all the five aspects of adjustment. The C.Rs were to be 4.02, 7.32, 4.25, 7.74 and 4.95 in case of home, health, social, emotional and college adjustments respectively, each of which was significant at .01 level.

More or less similar study was undertaken by Alam and Shrivastava (1983). They studied self-perception as a function of adjustment and anxiety. A 3x3 factorial design comparing three types of adjustment and three levels of anxiety was used. A seven point Semantic Differential Scale having bipolar traits was administered over one hundred eighty undergraduates. The results revealed that self-perception was a function of adjustment and anxiety. Poor adjustment and high anxiety resulted into de-evaluation of the individuals leading to adverse impact on individual self-perception.

Mukherjee and Upadhyay (1980) investigated the dynamics of adjustment and anxiety in relation to health. The main aim of this study was to sift the differences in adjustment and anxiety of normal and hospitalized patients. This study was carried out on seventy males, equally divided into normal persons and hospitalized patients. Hospitalization period of the later group was one to three months. The age range of the ethnic sample was from 20-25 years.

Asthana's (1967) Adjustment and Sinha's (1968) Anxiety scale were used for measuring the degree of adjustment and anxiety respectively. The data were calculated individually. The results obtained by Mukherjee and Upadhyay (1980) revealed that normal subjects were significantly more adjusted than hospitalized subjects. Normal subjects were found significantly less anxious than hospitalized subjects. Furthermore a negative relation between anxiety and adjustment in both types of subjects-normal and hospitalized-was found. In other words, irrespective of the type of groups, well adjusted subjects were found significantly less anxious than maladjusted subjects.

Socio-economic Status and Adjustment

(Some researchers attempted to study adjustment as a function of socio-economic status. Shukla and Mishra (1980), for instance, demonstrated that lower class children were higher in maladjustment as compared to the upper class children.) Gunthey and Sinha (1983) studied adjustment, anxiety and affiliation as a function of socio-economic status.) Thirty advantaged and thirty disadvantaged boys were identified on the basis of S.E.S. Scale (Joshi and Tiwari, 1976). They were matched for age and educational qualification. Adjustment Inventory (Sinha and Singh, 1976), Anxiety Scale (Sinha, 1968) and TPPS (TPPS measures 15 personality variables, one of which is used for affiliation) were administered to each subject

individually. Results showed that the adjustment of socio-economically deprived boys was poorer as compared to their non-deprived counterparts. On the basis of these results it was inferred that socio-economically deprived boys had emotional instability and were poorly adjusted towards their curricular and co-curricular activities and they had submissive and withdrawal nature. Non deprived boys, on the other hand, were found to have stability in emotions, they were interested in school programmes and have aggressive behaviour. It was also found that disadvantaged boys significantly differed from advantaged boys on anxiety scale. Socio-economically deprived boys had greater degree of anxiety than non-deprived boys. Furthermore need for affiliation was found significantly high in disadvantaged group as compared to their counterparts.)

The review of the above studies reveals that self-disclosure and adjustment influence certain social behaviour. So far as self-disclosure- a personality variable is concerned, a positive relationship is established between self-disclosure, conformity, submission and liking on the one hand and a negative relation is found between self-disclosure, anxiety, social distance and hostility on the other hand, In other- words high self-disclosure subjects are submissive, less anxious and tend to conform the norms of the society. They are liked by others and they develop cordial interpersonal relations with others. Whereas low self-disclosure subjects

are hostile, aggressive, anxious and fail to develop good relations with other individuals. In view of these characteristics of high and low self-disclosure subjects, it was hypothesized that high self-disclosure individuals should be less prone to develop prejudice and discriminatory attitudes than their counterparts i.e. low disclosure subjects. This hypothesis was recently tested by the present author (Qamar Jahan, 1986) and the results obtained were in the predicted direction.

So far as adjustment variable is concerned the review of studies has made it crystal clear that intimacy is extremely important for good adjustment. It has also become evident that intimacy which is defined as strong attachment, characterized by trust and familiarity, increases through self-disclosure. Furthermore a positive relationship has been found between good adjustment and mental health. Thus well adjusted is one who is satisfying relations with other individuals and who is able to consider the interests of others and to feel a part of group. Maladjusted person, on the otherhand, is one who is mentally ill, joins ranks of revolutionists and shows anti-social behaviour. Moreover, it has been found that well adjusted persons do not suffer from inner feelings which must be assauged by hurting their wives and children or by attacking minority groups. Those who fail in the adjustment processes are considered emotionally immature. Their difficulties may be shown in attitudes toward themselves, such

as lack of confidence or guilt feeling. Their poor adjustment may come to light in relationship with their fellows. In view of the relationship between adjustment, intimacy and self-disclosure and in view of the behavioural characteristics of maladjusted and well adjusted persons, it is logical to hypothesize that well adjusted persons should be less prejudiced than maladjusted persons. Since maladjusted persons are found to be more anxious and tense they resort to aggressive behaviour in order to reduce tension. In these cases the actual frustrating agent is ignored. Someone or something else receives the attack. This same mechanism is in part responsible for the phenomenon of discrimination and prejudice against minority groups. Thus it is highly reasonable to hypothesize that maladjusted persons should be more prejudiced than well-adjusted individuals.

As mentioned elsewhere, numerous studies have shown that high self-disclosure individuals are better adjusted than low self-disclosure individuals, it would be interesting to study communal prejudice in relation to adjustment and self-disclosure. The importance of such study becomes many folded in the light of our recent findings that high self-disclosure subjects are less prejudiced than low self-disclosure subjects (Qamar Jahan, 1986) and our observations that even among high self-disclosure subjects some were found highly prejudiced. Such observation suggests that beside self-disclosure some other personality variables might be responsible for the

development of prejudice. Thus it may be possible that the high self-disclosure groups of subjects may consist of mal-adjusted individuals. The present study is therefore, designed to test this possibility. More specifically the present research is undertaken to study communal prejudice as related to self-disclosure and adjustment.

In the best knowledge of the present investigator no attempt has been made so far to study communal prejudice as related to self-disclosure and adjustment. The present study aims at filling up this gap.

The findings of the present study would not only provide us useful information about communal prejudice but would also help us to suggest certain conditions by which communal prejudice may be reduced if not wholly eliminated. As a matter of fact communal prejudice is not only an obstacle in the advancement of the nation but also remains a threat to national integration. Thus the findings of the present research may be useful in removing such obstacles and therefore may contribute in the speedy development of the nation and in enhancing national integration.

CHAPTER- III

METHODOLOGY

METHODOLOGY

As mentioned in the previous chapters, the present research was undertaken to study communal prejudice in relation to self-disclosure and adjustment. Thus the main objectives of the study were (i) to investigate the relationship between communal prejudice and self-disclosure i.e. to what extent self-disclosure facilitates or inhibits the development of communal prejudice; (ii) to investigate the relationship between communal prejudice and adjustment i.e. to what extent adjustment influences the development of communal prejudice and (iii) to investigate the relationship between communal prejudice and type of religion i.e. to what extent Hindus and Muslims differ in communal prejudice.

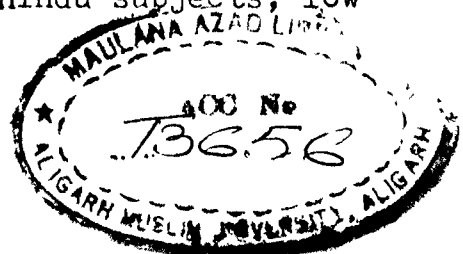
To be more specific, the study was designed to answer the following questions:

- i) Do high and low self-disclosure subjects differ with respect to communal prejudice?
- ii) Do adjusted and maladjusted subjects differ with respect to communal prejudice?
- iii) Do Hindu and Muslim subjects differ with respect to communal prejudice?
- iv) Is there an interactional effect of self-disclosure and adjustment on communal prejudice?

- v) Is there an interactional effect of self-disclosure and religion on communal prejudice?
- vi) Is there an interactional effect of adjustment and religion on communal prejudice?
- vii) Is there an interactional effect of self-disclosure, adjustment and religion?
- viii) Do high and low self-disclosure subjects differ with respect to adjustment?
- ix) Do Hindu and Muslim subjects differ in self-disclosure?
- x) Do Hindu and Muslim subjects differ with respect to adjustment?

Design of the study:-

In order to answer the above questions, a 2x2x2 factorial design in which two personality variables (i.e. self-disclosure and adjustment) and one sociological variable (i.e., religion), each varying in two ways, was used in the present study. The two personality variables, i.e. self-disclosure and adjustment were varied in two ways by selecting (a) high and (b) low disclosure; and (a) adjusted and (b) maladjusted subjects respectively. The two types of religion were (a) Hinduism and (b) Islam. Thus there were 8 groups of subjects namely, high self-disclosure - adjusted Hindu subjects, low self-disclosure - adjusted Hindu subjects, high self-disclosure - maladjusted Hindu subjects, low



self-disclosure - maladjusted Hindu subjects, high self-disclosure - adjusted Muslim subjects, low self-disclosure - adjusted Muslim subjects, high self-disclosure -maladjusted Muslim subjects and low self-disclosure - maladjusted Muslim subjects. Each group consisted of 50 subjects.

Sample:- In order to form above mentioned eight groups of subjects, Sinha's (1973) Self-Disclosure Inventory was administered on 850 (425 Hindus and 425 Muslims) Undergraduate students of Abdul Islam Inter College and Kaushalya Inter College, Moradabad. They all belonged to upper-middle and lower-upper socio-economic status groups. The age of the subjects ranged from 15-18 years.

On the basis of their scores on self-disclosure Inventory, two extreme groups were formed, namely, high self-disclosure group and low self-disclosure group. The subjects whose scores on Self-Disclosure Inventory fell on or below 1st quartile were considered as high self-disclosure subjects while the subjects whose scores on Self-Disclosure Inventory fell on or above 3rd quartile were considered as low self-disclosure subjects. The first and 3rd quartiles were 399 and 683 respectively. There were 320 subjects in each group.

Aligarh Adjustment Inventory, developed by Bell and adapted by Umaruddin and Qadri (1964) was administered on these two groups (high self-disclosure and low self-disclosure).

On the basis of their scores on Aligarh Adjustment Inventory, each group was subdivided into two groups to form four groups of subjects namely, high self-disclosure - adjusted subjects, high self-disclosure - maladjusted subjects, low self-disclosure - adjusted subjects and low self-disclosure - maladjusted subjects. The subjects who obtained a total score of 21-27 were considered as adjusted subjects whereas the subjects who obtained a total score of 35-44 were considered as maladjusted (Norms of Aligarh Adjustment Inventory). The four groups so formed consisted of 540 subjects; 135 subjects in each group.

Each of the four group was further subdivided into two groups on the basis of religion to form eight groups namely, high self-disclosure - adjusted Hindu subjects, high self-disclosure - maladjusted Hindu subjects, low self-disclosure - adjusted Hindu subjects, low self-disclosure - maladjusted Hindu subjects, high self-disclosure - adjusted Muslim subjects, high self-disclosure - maladjusted Muslim subjects, low self-disclosure - adjusted Muslim subjects and low self-disclosure - maladjusted Muslim subjects. There were 50 subjects in each group.

Tools - Following tools were used in the present study -

1) Self-Disclosure Inventory (SSDI) :

Self-Disclosure Inventory developed by Sinha (1973) was employed to assess the magnitude of self-disclosure of

the sample. This inventory measures the extent of self-disclosure of the Indian adolescents of both sexes of urban and rural population. The inventory is capable of measuring the trend and magnitude of self-disclosure of the adolescents in different areas of self and toward different target figures. The inventory consists of 8 areas of self and six target figures. The eight areas of self are (i) Money, (ii) Personality, (iii) Study, (iv) Body, (v) Interest, (vi) Feeling-ideas, (vii) vocation and (viii) sex. The six target figures to whom one may disclose about oneself are (i) Mother, (ii) Father, (iii) Brother, (iv) Sister, (v) Friend and (vi) Teacher.

The instructions of Self-Disclosure Inventory to be given to the testees are written in Simple Hindi on the cover page of the inventory. A few examples and some precautions to be taken are also given on the cover page of the inventory. The scoring of the inventory is based on a three point self-rating scale. The sum of the scores in all the areas of self toward all target figures gives the total magnitude of self-disclosure of the subject.

(2) Aligarh Adjustment Inventory:-

Aligarh Adjustment Inventory, developed by Bell and adapted by Umaruddin and Qadri (1964) was used to select the adjusted and maladjusted subjects. It provides five separate

measure of adjustment namely, home, health, family, emotional and economical. The inventory consists of 90 items with three alternative response categories such as 'yes', 'No' and 'Do Not know'. There are 20 items for each of the first four areas of adjustment (i.e. social, emotional, health, and home areas of adjustment) while 10 items deal with financial adjustment. Out of 90 items, 81 items are positively framed while 9 items are negatively framed. If a subject responds 'yes' to a positive item or responds 'No' to a negative item, he is assigned one point indicating maladjustment. Thus high score on the inventory indicates maladjustment while low score shows adjustment.

(3) Prejudice Scale:-

Prejudice Scale, recently developed by Qamar Jahan, Bhardwaj and Saeeduzzafar (1986), was used to assess the magnitude of communal prejudice of the subjects. The details about the construction of the scale is given in the M.Phil. dissertation of the present investigator. The scale consists of 32 items. Each item of the scale possesses five alternative answers and the subject has to tick (✓) on any one alternative out of five responses given for each item. More specifically, the subjects have to select one of the five possible responses to each item. These responses are: too much, much, normally, less and least and weights of five, four, three, two and one are assigned to the responses respectively. When an item is stated in such a way that a response

of 'too much' indicates least prejudiced attitudes, the order of weights are reversed. In other words, a prejudiced response always receives a higher weight and unprejudiced response always receives a lower weight. Thus the higher the score an individual obtains on the scale, highly prejudiced he would be. The total score for a subject is the sum of the weights he secures for each statement.

Procedure:- Prejudice Scale, developed by Qamar Jahan, Bhardwaj and Saeeduzzafar (1986), was administered on all the eight groups of subjects. The test was administered groupwise with the following instructions:-

"This scale consists of few statements. Each statement is followed by five alternative responses namely (i) too much (ii) much (iii) normally (iv) less and (v) least. You are required to read each statement carefully and mark a tick (✓) on one of the five responses with which you agree. It is important to note that you have to answer each statement in the context of other religious community - the community with which you do not belong. Since there is no time limit, therefore, you are requested to try to answer each statement. I assure you that your answers will be kept secret. Please read the instructions carefully, given on the cover page of the scale before starting the scale. Do you understand"?

As soon as the subjects finished their task, the test was collected from them and scoring was done. As mentioned elsewhere the total score for each subject, is the sum of the weights he secured for each statement.

The data, thus, obtained were tabulated groupwise and were statistically analysed to draw necessary inferences.

CHAPTER-IV

ANALYSIS OF DATA AND INTERPRETATION OF THE RESULTS

ANALYSIS OF DATA AND INTERPRETATION OF THE RESULTS

As mentioned in the preceding chapter, a factorial design of experiment was employed in the present study. Three independent variables, i.e. two personality variables (i.e. self-disclosure and adjustment) and one sociological variable (i.e. religion), each varying in two ways, were used. The two personality variables i.e. self-disclosure and adjustment were varied in two ways by selecting (a) high and (b) low self-disclosure; and (a) adjusted and (b) maladjusted subjects respectively. The two types of religion were (a) Hinduism and (b) Islam. Thus there were eight groups of subjects namely, high self-disclosure-adjusted Hindu subjects, low self-disclosure-adjusted Hindu subjects, high self-disclosure-maladjusted Hindu subjects, low self-disclosure-maladjusted Hindu subjects, high self-disclosure-adjusted Muslim subjects, low self-disclosure-adjusted Muslim subjects, high self-disclosure-maladjusted Muslim subjects and low self-disclosure-maladjusted Muslim subjects. These eight groups were given Prejudice Scale and the scores obtained by them were tabulated groupwise. Keeping in view the objectives of the present research appropriate statistical techniques i.e. analysis of variance and t-test were used to draw necessary inferences. Thus F-ratios were calculated for the variation of each independent variable and also for any possible interaction among the three independent variables.

The raw scores obtained by eight groups of subjects on Prejudice Scale are giving in Table-I, their mean scores in Table-II, and F-ratios in Table-III.

Table-I: Showing raw scores obtained by eight groups of subjects on Prejudice Scale.

HINDU SUBJECTS				MUSLIM SUBJECTS			
High Self-disclosure Adjusted	High Self-disclosure Maladjusted	Low Self-disclosure Adjusted	Low Self-disclosure Maladjusted	High Self-disclosure Adjusted	High Self-disclosure Maladjusted	Low Self-disclosure Adjusted	Low Self-disclosure Maladjusted
98	137	143	139	105	128	135	146
96	125	127	122	111	136	107	147
110	135	121	141	142	133	98	146
122	129	98	130	107	142	148	144
115	105	127	131	119	133	104	149
79	120	124	129	148	136	88	147
100	104	121	144	109	124	147	141
122	98	142	145	141	143	132	146
110	142	101	124	111	139	111	136
124	147	100	129	128	125	136	147
109	129	111	138	88	141	109	144
79	98	113	123	103	143	142	149
106	136	117	133	127	141	143	142
102	113	129	147	134	138	132	146
98	147	132	143	112	136	143	149
115	99	108	123	124	142	146	148
123	120	145	139	107	139	122	143
63	106	143	142	141	145	136	149
124	142	134	145	86	104	121	144
119	145	129	145	119	147	114	147
124	122	139	131	94	128	129	143
144	127	119	108	113	133	125	138
130	108	118	147	125	136	121	144
142	137	115	146	85	141	141	147
111	146	127	96	99	127	89	147
79	109	102	123	108	143	142	148
100	99	117	140	115	142	147	145
103	147	147	141	129	128	144	141

Table-I (Continued)

HINDU SUBJECTS				MUSLIM SUBJECTS			
High Self-disclosure Adjusted	High Self-disclosure Maladjusted	Low Self-disclosure Adjusted	Low Self-disclosure Maladjusted	High Self-disclosure Adjusted	High Self-disclosure Maladjusted	Low Self-disclosure Adjusted	Low Self-disclosure Maladjusted
117	138	104	144	123	140	141	149
101	121	142	128	102	135	137	149
88	147	109	141	142	134	143	146
127	149	98	97	137	149	140	143
94	126	134	131	88	88	84	147
105	103	147	99	101	133	134	148
121	144	132	149	114	92	145	148
102	127	99	121	132	144	129	142
98	145	144	148	87	138	149	144
127	108	132	122	107	85	105	147
94	105	142	124	106	122	112	145
123	133	100	107	122	110	124	145
142	143	121	135	107	93	86	149
101	137	107	120	126	142	104	148
96	149	131	137	104	99	107	149
122	126	128	146	115	126	139	145
104	143	136	108	87	142	128	147
99	145	103	142	105	103	136	146
114	107	125	123	95	144	87	139
133	139	142	149	109	145	115	147
140	142	133	133	121	121	141	149
132	149	112	129	126	139	128	149
total	5532	6398	6170	5686	6517	6266	7284
mean	110.64	127.96	123.40	113.72	130.34	125.32	145.68

Table-II : Showing mean scores obtained by eight groups of subjects on Prejudice Scale.

Conditions	Hindu		Muslim		Mean
	High-Dis closure	Low-Dis closure	High-Dis closure	Low-Dis- closure	
Adjusted	110.64	123.40	113.72	125.32	118.27
Maladjusted	127.96	131.54	130.34	145.68	133.88
Mean	119.30	127.47	122.03	135.50	

Table-III : Showing F-ratios.

Source of Variation	Sum of Squares	df	Mean Squares	F
A : Self-disclosure	11707.23	1	11707.23	473.21*
B : Adjustment	24367.21	1	24367.21	984.93*
C : Religion	2894.41	1	2894.41	116.99*
AXB : Self-disclosure X Adjustment	184.96	1	184.96	7.47*
AXC : Self-disclosure X Religion	702.25	1	702.25	28.58*
BXC : Adjustment X Religion	829.44	1	829.44	33.52*
AXBXC : Self-disclosure X Adjustment X Religion	1042.31	1	1042.31	42.13*
Error :	94463.19	392	24.71	
Total	136191.00	399		

* Significant at .01 level.

The F-ratio for self-disclosure variation is 473.21 as shown in Table-III, which is significant at .01 level. The result shows that high and low-self-disclosure subjects differ with respect to prejudice. Ignoring religion and adjustment variables, we find in Table-II that the mean of the means for high self-disclosure group is 120.66 (i.e. $110.64 + 127.96 + 113.72 + 130.34/4$) and the mean of the means for low-disclosure group is 131.48 (i.e. $123.40 + 131.54 + 125.32 + 145.68/4$). The mean of the means for low-disclosure group is markedly higher than the mean of the means for high-disclosure group. It is, therefore, concluded that high-disclosure subjects are less prejudiced than their counterparts i.e. low disclosure subjects.

The F-ratio for adjustment variation as shown in Table-III is 984.93 which is highly significant at .01 level. The result reveals that adjustment and maladjustment have differential effect on prejudice. Disregarding religion and self-disclosure variables, it can be observed in Table-II that the mean of the means for adjusted group is 118.27 (i.e. $110.64 + 123.40 + 113.72 + 125.32/4$) and the mean of the means for maladjusted group is 133.88 (i.e. $127.96 + 131.54 + 130.34 + 145.68/4$). Since the mean of the means for maladjusted group of subjects (i.e. 133.88) is much higher than the mean of the means for adjusted group of subjects (i.e. 118.27), it can safely be concluded that adjusted group of the subjects are

less prejudiced as compared to maladjusted group of the subjects. Thus the type of adjustment also has a differential effect on prejudice.

The F-ratio for religion variation is 116.99 (Table-III) which is significant at .01 level indicating that Hindu and Muslim group of subjects differ with respect to the degree of prejudice. Disregarding self-disclosure and adjustment variables, the Table-II shows that the mean of the means for Hindu Group is 123.38 (i.e. $110.64 + 127.96 + 123.40 + 131.54/4$) and the mean of the means for Muslim group is 128.76 (i.e. $113.72 + 130.34 + 125.32 + 145.68/4$). Since the mean of the means for Muslim group of subjects (i.e., 128.76) is higher than the mean of the means for Hindu group of subjects (i.e., 123.38), it can safely be concluded that the type of religion has differential effect on the degree of prejudice; Muslims are found to be more prejudiced than Hindus.

F-ratio for interaction between self-disclosure and adjustment is 7.47 (Table-III) which is significant at .01 level. The result suggests the existence of an interactional effect of self-disclosure and adjustment on the degree of prejudice. By studying figure 1.0 it becomes evident that the interaction between the two variables (i.e., self-disclosure and adjustment) does exist. In figure 1.0 the two values of

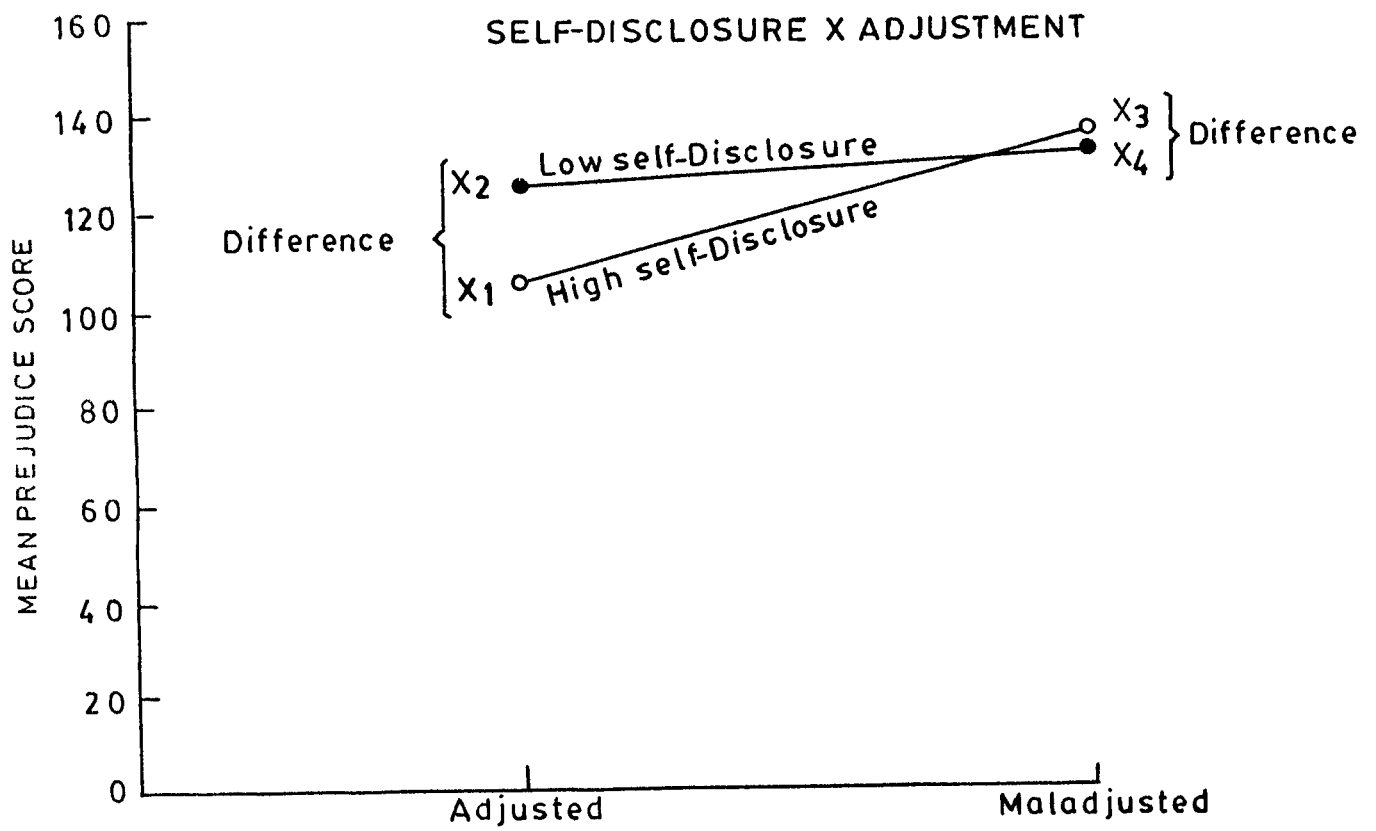


FIG. 1.0

adjustment variable (i.e. adjusted and maladjusted) are shown on the horizontal axis. The data points represent mean score on Prejudice Scale obtained under four conditions: point 1 is the mean for the adjusted high self-disclosure group; point 2 is for the adjusted low self-disclosure group; point 3 is the mean for the maladjusted high self-disclosure group; and point 4 is the mean for the maladjusted low self-disclosure group. The line that connects points 1 and 3 represents the mean prejudice score of the high self-disclosure subjects, half of them were adjusted and half were maladjusted subjects. The line through points No.2 and 4 represents the mean prejudice score of the low self-disclosure subjects, half of them were adjusted and the remaining half were maladjusted. As is evident from figure 1.0 the two horizontal lines are not parallel rather they cross each other. The figure, therefore, reveals that adjusted subjects with high self-disclosure score are less prejudiced than adjusted subjects with low self-disclosure score, but maladjusted subjects with low self-disclosure score, are relatively less prejudiced than maladjusted subjects with high self-disclosure score. Thus it is established beyond doubt that an interactional effect of self-disclosure and adjustment on prejudice exists. The same conclusion may be drawn by turning our attention to Table IV (a). In Table IV (a), we find that the difference between mean prejudice score obtained by adjusted high self-disclosure subjects and adjusted low self-disclosure subjects is 12.18

whereas the difference between mean prejudice score obtained by maladjusted high self-disclosure subjects and maladjusted low self-disclosure subjects is 9.46. Since these two differences (i.e. 12.18 and 9.46) are markedly different, the interaction between two variables can not be ruled out. The same conclusion can be drawn by comparing differences in the other direction. Again the differences (i.e., 16.97 and 14.25) are not similar.

Table-IV (a): Showing mean scores on Prejudice Scale obtained by adjusted high-disclosure, maladjusted - high-disclosure, adjusted low-disclosure and maladjusted low-disclosure subjects.

Conditions	High-Disclosure	Low-Disclosure	Differences
Adjusted	112.18	124.36	12.18
Maladjusted	129.15	138.61	9.46
Differences	16.97	14.25	

The Table-III shows that the F-ratio for interaction between self-disclosure and religion is 28.58 which is significant at .01 level. The result indicates that there is an interactional effect of self-disclosure and religion on the degree of prejudice.

In figure 1.1, the two values of self-disclosure variable (i.e., high and low) are shown on the horizontal axis. The data points represent means of the four conditions; point

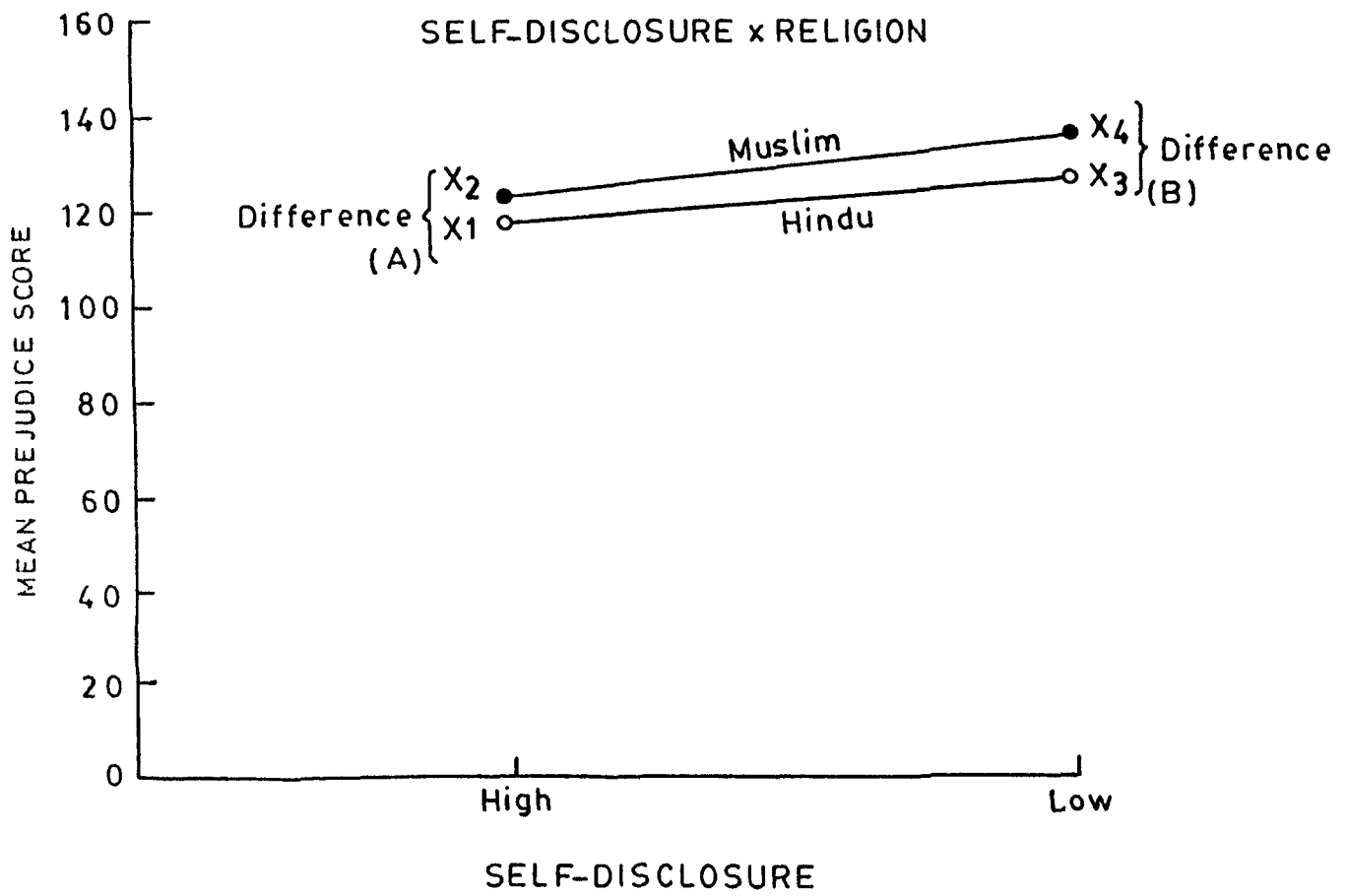


FIG.1.1

No.1 is the mean for the high self-disclosure Hindu group; 2 is for the high self-disclosure Muslim group; 3 is for the low self-disclosure Hindu group; and 4, the low self disclosure Muslim group. The line that connects points 1 and 3 represents the mean prejudice score of the Hindu subjects, half of them were high and half were low in self-disclosure. The line through points No.2 and 4 represents the mean prejudice score of the Muslim subjects (Half of them were high and half were low in self-disclosure). As is evident from figure 1.1 the variation of the degree of self-disclosure affects prejudice score, for both lines are not horizontal. Further more the difference between the high self-disclosure - Hindu group and the high self disclosure - Muslim group (Difference A) is much less than the difference between low self disclosure - Hindu group and the low self-disclosure Muslim group (Difference B). In other words the prejudice scores of subjects belonging to different religions are not independent of their degree of self-disclosure, hence an interactional effect of religion and self-disclosure exists on prejudice. In order to be sure about the existence of any interactional effect, the differences between the means of groups were computed. The means allotted in figure 1.1 are specified in the cells of the Table-IV (b).

Table-IV (b): Showing mean scores on Prejudice Scale obtained by Hindu high-disclosure; Hindu low-disclosure, Muslim high-disclosure and Muslim low-disclosure subjects.

	Conditions	Hindu	Muslim	Differences
Self-Disclosure	High	119.30	122.03	2.73
	Low	127.47	135.50	8.03
	Differences	8.17	13.47	

The Table-IV (b) shows that the difference between high self-disclosure Hindu subjects and high self-disclosure Muslim subjects is 2.73 and the difference between low self-disclosure Hindu subjects and low self-disclosure Muslim subjects is 8.03. Since these differences are not the same, it can be concluded that an interaction exists between religion and self-disclosure. The same conclusion can be drawn by comparing differences in the other direction, i.e. since 8.17 and 13.47 are markedly different, an interaction exists.

The F-ratio for interaction between adjustment and religion is 33.52 (Table-III) which is significant at .01 level. The result shows that there is an interactional effect of adjustment and religion on the degree of prejudice as shown in figure 1.2.

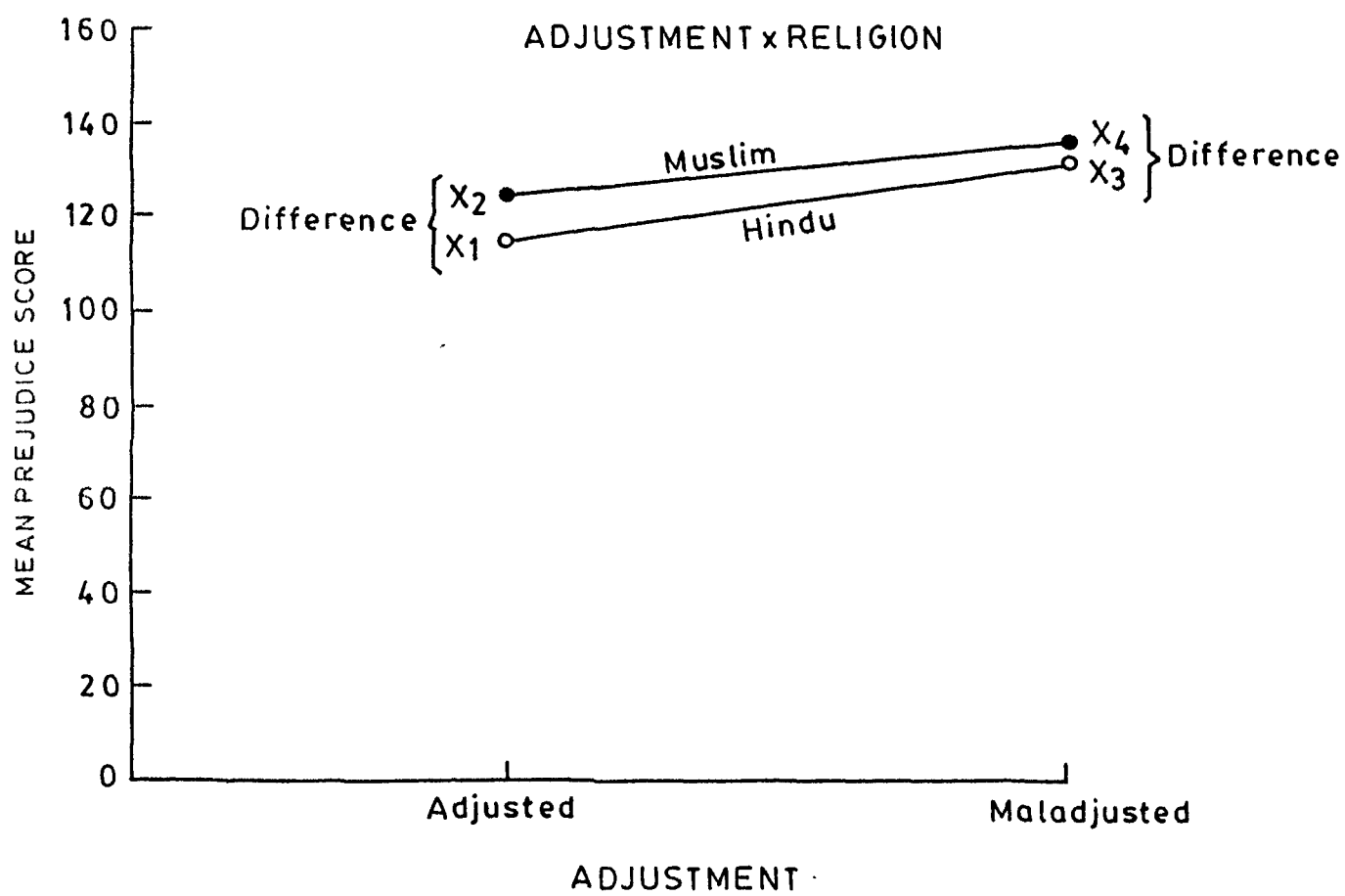


FIG.1.2

In figure 1.2, the two values of adjustment variable (i.e., adjusted and maladjusted) are shown on the horizontal axis. The data points represents means of the four conditions: point No.1 is the mean for the adjusted Hindu group; No.2 is for the adjusted Muslim group; No.3 is for the maladjusted Hindu group and No.4 is for the maladjusted Muslim group. The line that connects points 1 and 3 represents the mean prejudice score of Hindu subjects - half of them were adjusted and half were maladjusted. On the other hand the line that connects points 2 and 4 represent the mean prejudice score of Muslim subjects - half of them were adjusted and half of them were maladjusted. Since these two horizontal lines are not parallel, it is safely concluded that there is an interactional effect of adjustment and religion on the degree of prejudice. As a counter check it is evident from figure 1.2 and Table IV (c) that the difference between adjusted Hindu group and adjusted Muslim group is 2.50 which is smaller than the difference between maladjusted Hindu subjects and maladjusted Muslim subjects (i.e., 8.26). The same results are obtained when differences in the other direction are compared; i.e. the difference between adjusted Hindu and maladjusted Hindu (i.e. 12.73 ref. Table-IV c) is not similar to the difference between Muslim adjusted subjects and Muslim maladjusted subjects (i.e. 18.49 ref. Table-IV c). These results clearly indicate the existence of an interactional effect of adjustment and religion on prejudice.

Table-IV (c): Showing mean scores on Prejudice Scale obtained by adjusted-Hindu, Maladjusted Hindu, adjusted-Muslim and maladjusted-Muslim subjects.

Conditions	Hindu	Muslim	Differences
Adjusted	117.02	119.52	2.50
Maladjusted	129.75	138.01	8.26
Differences	12.73	18.49	

F-ratio for interaction among self-disclosure, adjustment and religion is 42.13 which is significant at .01 level. To examine the nature at the self-disclosure X adjustment X religion interaction, we have considered the self-disclosure X adjustment separately for each type of religion, as shown in Table-IV (d).

The graphs for adjusted and maladjusted against self-disclosure for Hindu religion are shown in figure 1.3 and the graphs for adjusted and maladjusted against self-disclosure for Muslims are shown in figure 1.4. As is evident from figures 1.3 and 1.4, the self-disclosure x adjustment interaction for each type of religion are not of the same form, it may, therefore, be safely concluded that an interaction exists among self-disclosure x adjustment x religion.

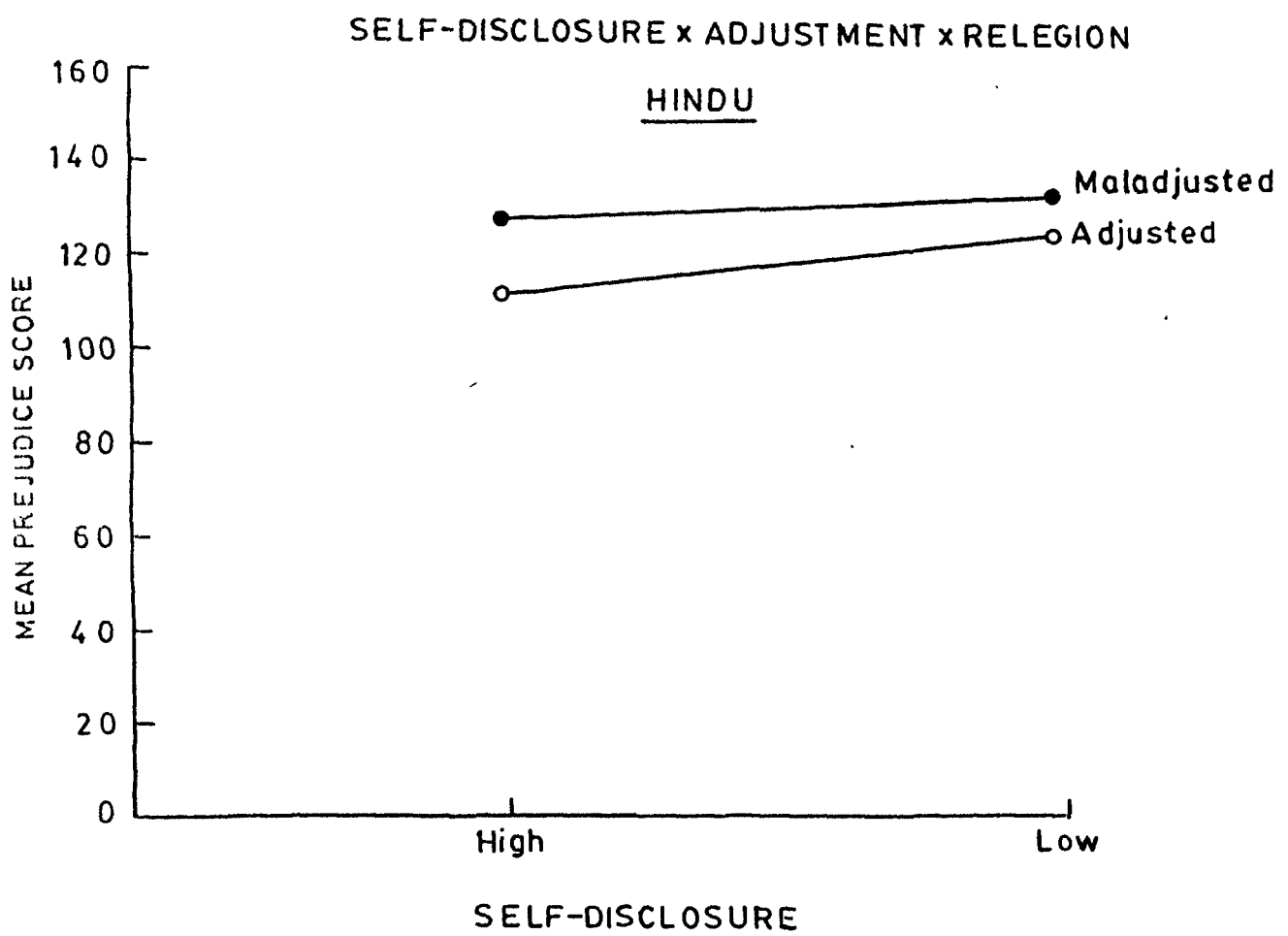


FIG. 1.3

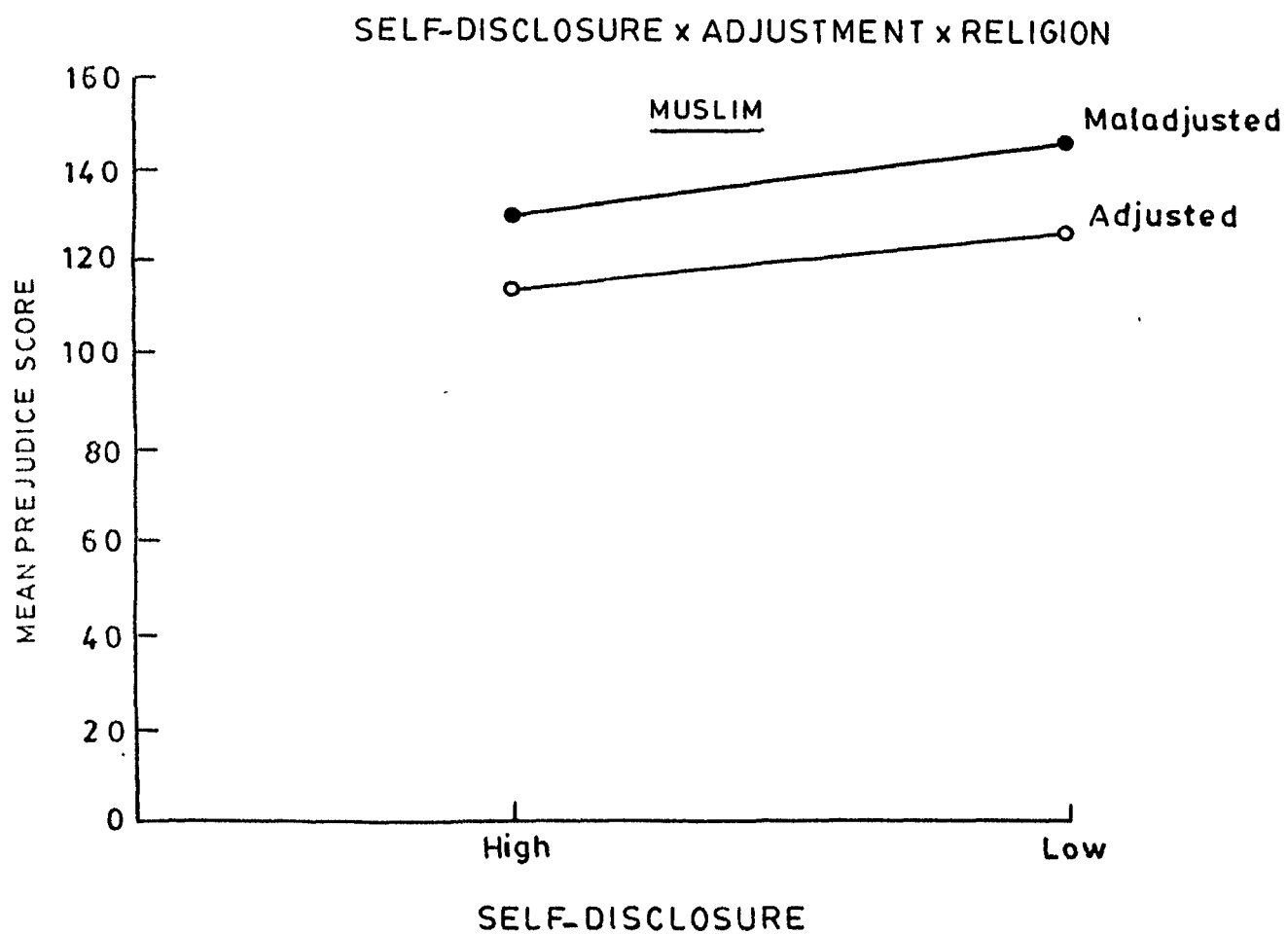


FIG. 1.4

Table-IV (d): Showing two-way table of means for adjustment and self-disclosure for each type of religion.

Conditions	Hindu		Muslim	
	High Dis-closure	Low-Dis-closure	High Dis-closure	Low Dis-closure
Adjusted	110.64	123.40	113.72	125.32
Maladjusted	127.96	131.54	130.34	145.68

As mentioned in the preceding chapter, the present study was also designed to explore the relationship between self-disclosure and adjustment, between self-disclosure and religion and between adjustment and religion. To achieve this objective, t-test was employed to see whether or not the two variables differ significantly. Thus in order to answer: Is there any relationship between self-disclosure and adjustment?; mean adjustment scores of high and low self-disclosure subjects were determined and t-test was employed (as shown in Table-V (a)).

Table-V (a): Showing mean scores obtained by high and low self-disclosure subjects on Adjustment Inventory and t-value.

Conditions	Adjustment	t-value	Remarks
High Disclosure	31.75	.	Insignificant
Low Disclosure	31.61	.168	

Table-V (a) reveals that the mean adjustment score obtained by high self-disclosure subjects is 31.75 and the mean adjustment score obtained by low self-disclosure subjects is 31.61. The two means are more or less the same hence the results suggest that high and low self-disclosure subjects do not differ in their adjustment scores. The t-value as revealed from table-V (a) is .168 which is insignificant. It may, therefore, be concluded that high and low self-disclosure subjects do not differ with respect to adjustment.

To see whether or not Hindu and Muslim subjects differ in self-disclosure, we turn our attention to Table-V(b) in which mean self-disclosure scores obtained by Hindus and Muslims and their t-value are given.

Table-V(b): Showing mean scores obtained by Hindu and Muslim subjects on Self-Disclosure Inventory and t-value.

Conditions	Self-Disclosure	t-value	Remarks
Hindu	430.54	2.70	Significant at .01 level
Muslim	385.27		

We find in Table-V(b) that the mean self-disclosure score obtained by Hindu subjects (i.e. 430.54) is markedly higher than the mean self-disclosure score obtained by Muslim subjects (i.e. 385.27). We also find in the same table that the t-value is 2.70 which is significant at .01 level. The

results lead us to conclude that Hindu and Muslim subjects differ significantly with respect to self-disclosure. Since the mean self-disclosure score obtained by Hindu subjects is much higher than the mean self-disclosure score obtained by Muslim subjects, it may also be concluded that Hindu subjects reveal more information to others than Muslim subjects i.e. Hindu subjects are higher disclosees as compared to Muslim subjects.

To find out the relationship between adjustment and religion, mean adjustment scores obtained by Hindu and Muslim subjects and their t-value were calculated which are given in Table-V(c).

Table-V(c): Showing mean scores obtained by Hindu and Muslim subjects on Adjustment Inventory and t-value.

Conditions	Adjustment	t-value	Remarks
Hindu	26.07	4.00	Significant at .01 level
Muslim	30.72		

As shown in Table-V(c) the mean adjustment score of Hindu subjects (i.e. 26.07) is much lower than the mean adjustment score of Muslim subjects, suggesting that Hindus are better adjusted as compared to their counterparts. The t-value is 4.00 (Table-V(c) which is significant at .01 level.

It may, therefore, be concluded that Hindu and Muslim subjects significantly differ with respect to their adjustment and that Hindu subjects are significantly better adjusted than Muslim subjects.

CHAPTER-V

DISCUSSION AND CONCLUSION

DISCUSSION AND CONCLUSION

The main findings of the present research are:

(i) high self-disclosure subjects are less prejudiced than low self-disclosure subjects; (ii) adjusted subjects are less prejudiced as compared to maladjusted subjects; (iii) Muslims are more prejudiced than Hindus; (iv) there is an interactional effect of self-disclosure and adjustment on the degree of prejudice; (v) there is an interactional effect of self-disclosure and religion on the degree of prejudice; (vi) there is an interactional effect of adjustment and religion on the degree of prejudice; (vii) there is an interactional effect of self-disclosure, adjustment and religion on the degree of prejudice; (viii) no relationship is found between self-disclosure and adjustment i.e., high and low self-disclosure subjects do not differ with respect to adjustment; (ix) Hindu subjects reveal significantly more informations to others than Muslim subjects i.e. Hindu subjects are significantly higher in self-disclosure than Muslim subjects and (x) Hindu subjects are significantly better adjusted than Muslim subjects.

The first finding of the present study i.e. high self-disclosure subjects are less prejudiced than low self-disclosure subjects, is consistent with the findings obtained by Erole (1956) who found a positive correlation between

anomie (the sense of isolation from others) and prejudice. Thus a person who remains isolated from others is more likely to develop prejudiced attitude as compared to one who makes frequent social interactions with others. It may be argued that a person who makes frequent social interactions is likely to communicate his feelings, desires, urges, love, hate and ideas to another person and consequently there are bright chances that his psychic energy will be manifested in constructive and creative deals. A person, on the other hand, who remains isolated from others or who is deficient in the skill of communicating with others i.e. in the ability to transmit his thoughts and feelings, is likely to develop psychologically sick personality (Ruesch and Baleson, 1951; Breaton and Breaton, 1958; Altman and Frankfurt, 1968; Halverson and Shore, 1969; and Sinha, 1973). A number of studies demonstrated that prejudiced persons are significantly high in anxiety, depression, aggression, frustration, neuroticism and hostility and a person who shows high anxiety, depression, aggression, hostility, neuroticism is considered a psychologically sick person (Horney, 1936; Altus and Tefejian, 1953; Siegel, 1954; Rokeach, 1960; Chatterjee et al., 1972; Hassan, 1975, 1978; Sinha and Hassan, 1975; Enayatullah, 1980; and Singh, 1980). Moreover, Bruer and Freud (1893) pointed out that when one discharges his/her emotions before others, he/she feels relieved of mental tension and anxiety and, therefore, regains his/her normal

mental health. The finding of the present research is not only in agreement with this view and provides empirical support to very old concept of catharsis (Freud, 1900) but also demonstrates beyond doubt that disclosing information, like feelings, ideas, desires, reduces anxiety, frustration, aggression etc. which in turn reduces the possibility of being prejudiced.

The first finding of the present investigation may also be explained in the light of the results obtained by numerous investigators who demonstrated a positive relationship between self-disclosure and inter-personal attraction; between self-disclosure and liking; and between self-disclosure and the development of interpersonal relationship (Lefkowitz, 1970; Jourard, 1971; Altman and Taylor, 1973; Rubin, 1974; Wortman, Anderson, Herman and Greenberg, 1976). In short these investigators have demonstrated that high self-disclosure subjects are more liked by others, are able to develop cordial interpersonal relations with the members of the groups than the low self-disclosure subjects. Moreover, as commented by Jourard (1959), the amount of personal information that one person is willing to disclose to another person is an index of the closeness of the relationship and of the affection, love and trust that prevails between the two. Since prejudice is a pattern of hostility in interpersonal relations which is directed against the entire group or against its individual member, it is, therefore, reasonable to assume that high self-disclosure subjects should be much less prejudiced than their

counterparts i.e. low self-disclosure subjects, The first finding of the present study provides empirical support to this assumption. The self-disclosure subjects by virtue of disclosing personal informations to others become close to the members of the out-group and consequently their misunderstanding, misgiving and irrational fears about the members of the out-group are removed which in turn help them to develop positive attitudes towards members of the out-group. As commented by Cozby (1973): "The individual who never discloses may be unable to establish close relationship with others. A large portion of his self may be seen as threatening and is repressed (there is evidence that repressers talk less than Sensitizers-Kaplan, 1967; Axtell and Cole, 1971)".

Somewhat recently Saxena (1982) has found that high self-disclosure subjects are significantly less hostile than low self-disclosure subjects. These results were interpreted on the assumption that expression of frustration releases tension and Catharsis reduces hostility. The findings of our research are also consonant with these findings obtained by Saxena (1982). We also argue that expression of various type of information including frustration reduces tension and hostility which in turn minimises the possibility of prejudiced attitudes or reduces the intensity of already existing prejudices.

Our investigation provides indirect support to the findings obtained by Nakamura and Masahiko (1984) who found

positive correlation between self-disclosure and interpersonal attraction. More specifically, these investigators observed that high self-disclosure subjects were liked more than low self-disclosure subjects. Since increased disclosure leads to attraction; it should not lead to the development of prejudiced attitudes which are not only undesirable but also antagonistic to attraction. Thus the finding of the present research that high self-disclosees are less prejudiced than low self-disclosees is in consonance with the findings obtained by Nakamura and Masahiko (1984).

The first finding of the present investigation also provides indirect support to the findings obtained recently by Joshi and Joshi (1986) who have demonstrated that high self-disclosees are significantly more creative than low self-disclosees. As mentioned else-where the cognitive components of prejudiced individuals are faulty. They have inflexible or rigid perception, believes, pre-judgement or stereotypes about the target group. Moreover, a number of investigators have shown a positive correlation between prejudice and authoritarianism (Allport and Kramer, 1946; Gough, 1951; Kaufman, 1957; McClosky, 1958; Roberts and Rokeach, 1956; Smith and Rosen, 1958) and others have demonstrated a positive correlation between authoritarianism and rigidity. In short it has been established beyond doubt that prejudiced persons are cognitively rigid persons. In view of these facts it may be asserted that prejudiced persons should be less creative

than non-prejudiced persons. Our finding that high self-disclosees are less prejudiced than low self-disclosees provide indirect empirical support to the findings obtained by Joshi & Joshi (1986) in the sense that high self-disclosure subjects are less prejudiced and therefore, they should be more creative.

The second finding of the present investigation i.e., adjusted subjects are less prejudiced than maladjusted subjects, may be explained in the light of the criteria of good adjustment proposed by Tyson (1951). Tyson (1951) prepared a detailed criteria of good adjustment. Among these, some important criteria, according to Tyson, are (i) Capacity for affection i.e. ability to love others and to accept love and support from others; (ii) relative freedom from fear, anxiety and tension; (iii) Confidential or intimate relationship with some persons; (iv) Co-operation i.e., Balance between enjoyment of working alone and working co-operatively; (v) tolerance of frustration and (vi) acceptance of reality. In short an adjusted person is one who is free from fear, anxiety and tension, has good inter-personal relationship with others, extends co-operation to others and loves and is being loved by others. These characteristics of adjusted persons minimize the possibility of the development of prejudiced attitudes (Horney, 1936; Siegel, 1954; Altus and Tefejian, 1953; Rokeach, 1960; Lefkowitz, 1970; Jourard, 1971; Chatterjee et al., 1972; Altman and Taylor, 1973;

Rubin, 1974; Hassan, 1975, 1978; Singh and Hassan, 1976; Wortman, Anderson, Herman and Greenberg, 1976; Enayatullah, 1980; and Singh, 1980). It has been observed by Lowenthal and Harven (1968); Jacobs (1971) and others that intimacy is extremely important for good adjustment. In other words adjusted person is one who develops intimacy with others. Since intimacy is defined as a strong attachment characterised by trust and familiarity between two individuals, it is reasonable to assume that adjusted persons should be less prejudiced than maladjusted persons. Our findings provide empirical support to this assumption.

The second finding of the present investigation may also be explained in the light of the results obtained by Traux & Carkhuff (1965); Taylor, Altman and Frankfurt (1968); Halversion and Shore (1969) and Certner (1973) who have demonstrated that high self-disclosure subjects are better adjusted than low self-disclosure subjects. The individual who reveals his feelings, ideas, emotions to others develops intimacy, trust and familiarity with other individuals which in turn lead to better adjustment. Self-disclosure not only increases trust and familiarity leading to good adjustment, it also reduces anxiety, frustration and aggression which in turn reduces the possibility of being prejudiced. Thus if the high self-disclosure subjects are better adjusted, they are also likely to be less prejudiced (Qamar Jahan, 1986).

The second finding of the present research also provides indirect support to the findings obtained by Mukherjee & Upadhyay (1980) and those obtained by Alam and Shrivastava (1983). Mukherjee and Upadhyay (1980) found that maladjusted subjects were significantly more anxious than adjusted subjects. Similarly Alam and Shrivastava (1983) found that poor adjustment and high anxiety resulted into a feeling of inadequacy, inferiority, insecurity, unnecessary apprehension and self de-evaluation of the individual leading to adverse impact on one's self-perception. In short these investigators have observed that maladjusted individuals are anxious, develop feeling of inadequacy, inferiority, insecurity, apprehension and self-de-evaluation. As a matter of fact any individual who has these personality characteristics is highly unlikely to react adequately to social realities, situations and relations. Moreover, he is unlikely to respect the rights of other person, to learn to get along with them, to develop friendship, to participate in social activities and to learn to respect the values and integrity of social customs and traditions. To hide or to justify these weaknesses, the person is likely to develop certain defense mechanism. He may project all his incapacibilities on others and consequently may develop prejudiced attitudes towards certain group or community. Thus, we may draw a logical conclusion that maladjusted individuals are more prejudiced than adjusted individuals because (i) they are more anxious, (ii) they develop feeling of adequacy, inferiority and insecurity and

(iii) they develop unnecessary apprehension and self-devaluation which in turn adversely affect their self-perception. It is also interesting to note that even one personality correlate of maladjusted person i.e., anxiety, is sufficient to explain why maladjusted persons are more prejudiced than adjusted persons, for it has been established by a number of researchers that there is a positive correlation between anxiety and prejudice (e.g., Rokeach, 1960; Chatterjee et al., 1972; Hassan, 1975 and 1978; Enayatullah, 1980; and Singh, 1980).

The third finding of the present study i.e., Muslims are more prejudiced than Hindus, requires deep analysis. Such finding cannot be explained in terms of religiosity or in terms of the stronger positive attitudes of the Muslims towards religion because (i) the sample of the present study was drawn randomly from Muslim and Hindu population and (ii) there is still conflicting results about the relationship between religiosity and prejudice. For instance, Jeeves (1957); Kelley, Ferson and Holtzman (1958) and Allport & Rose (1967) have demonstrated a positive correlation between the pro-religious attitudes and prejudices, while other investigators such as Rosenblum (1958); Shinert and Fort (1958); Allen (1965) and Stormmen (1961) have found negative correlation between the degree of religiosity and prejudice. Moreover, since Islam is a religion that teaches brotherhood, honesty, equality and respect to all other religions, a 'true Muslim'

is unlikely to develop prejudices toward any religion, caste and creed. However, it is unfortunate to note that a great majority of the Muslims are not adhering to the noble ideals of Islam rather they have politicized their religious ideology. Allport (1954), while studying the role of religion in prejudice, observed that the role of religion is paradoxical. 'It makes prejudice and it unmakes prejudice'. Allport recognized two types of religious outlook namely, 'Institutionalised' and 'Interiorized'. According to him persons with institutionalised religious outlook are influenced more by political and social aspects of religiosity. They adhere to religion because it is a safe, powerful and superior in group. Such type of religiosity tends to be associated with prejudice. Persons with interiorised religious outlook, on the other hand, are personally absorbed in their religion. They adhere to religion because its basic creed of brotherhood expresses the ideals one sincerely believes in. Persons with such religious outlook tend to be more tolerant and less prejudiced. These observations of Allport, though not made about Muslim, may be used to interpret the present finding. It appears that Muslims of the day do not adhere to religion because they sincerely believe in the noble ideals (such as brotherhood, equality, respect for all other religions etc.) of Islam rather they adhere to religion in order to gain some immediate practical advantages. They have developed what Allport has called institutionalised religious outlook

and therefore they are more influenced by political and social aspects of religiosity and consequently they have developed prejudiced attitudes.

The present finding though provides support to several investigators (Allport, 1961; Bettelheim and Janowitz, 1950; Rosenblum, 1958; Rokeach, 1960; Triandis and Triandis, 1960; Khan and Singh, 1975; and Hassan, 1981), may also be explained in the light of the history of communalism in India. The dawn of independence witnessed horrifying scene of bloodshed. Specially in northern India innumerable Hindus, Muslims and Sikhs were killed in the severe communal riots that took place in different parts of the nation. All these communal riots were in reaction to the partition of the nation as well as in reaction to what was happening in Pakistan. The seed of hatred sowed by the British rulers grew to a large tree. Both the communities (i.e. Hindus and Muslims) lost the feelings of oneness due to the British policy of 'divide and rule'. As a result of this policy as well as the creation of Pakistan, a large number of communal riots took place in different parts of the country. Almost in all these communal riots, Muslims were great sufferers. These tragic events induced deep frustration, demoralization and feelings of insecurity among Muslims. This created social and Psychological Chasm between the two communities which in turn might have provided the ground for the persistence and growth of communal prejudice among Muslims.

Another possible explanation of the higher degree of prejudice shown by the Muslim may be the fact that Muslims by and large are very sensitive about their religion and culture. As a result of contemporary social situation, Muslims developed the feelings of being submerged into Hindu culture and losing their religious and communal identity. The psychological effect of all these are that Muslims have become suspicious to Hindus. This suspicion might have provided a ground for the development of high degree of prejudice among them.

The final possible explanation of the higher degree of prejudice shown by the Muslims may be traced to the fact that their loyalties towards the nation are frequently doubted, though on imaginary and meaningless grounds, by the members of the majority community. In other words Muslims are themselves the victims of prejudiced. There are numerous studies to indicate that victims of prejudice inflict on others what has been inflicted on them (Allport and Kramer, 1946; Gray and Thompson, 1953).

Turning our attention to other findings of the present research, we find that all the interactional effect, i.e., interaction between self-disclosure and adjustment, between self-disclosure and religion, between adjustment and religion and interaction among self-disclosure, adjustment and religion are significant.

The first interactional effect, i.e., interactional effect of self-disclosure and adjustment, suggests that the prejudice scores of high and low self-disclosure subjects are not independent of their degree of adjustment rather the prejudice scores of the subjects are the product of self-disclosure and adjustment. In other words, neither self-disclosure nor adjustment alone contribute in the development of prejudiced attitudes i.e., both self-disclosure and adjustment play equally important role in the development of prejudiced attitudes.

Like the first interactional effect, the remaining interactional effects may also be explained. Taking all types of interactional effects into consideration, it may be concluded that the development of prejudiced attitudes is a function of self-disclosure, adjustment and religion. In short it may be suggested that all these three variables i.e., self-disclosure, adjustment and religion play equally important role in the development of prejudiced attitudes.

Apart from the main findings of the present research, the other findings of the study require deep analysis. These findings, as mentioned earlier are, (i) no relationship is found between self-disclosure and adjustment i.e. high and low self-disclosure subjects do not differ with respect to adjustment; (ii) Hindu subjects are significantly higher in self-disclosure than Muslim subjects and (iii) Hindu subjects are significantly better adjusted than Muslim subjects.

The finding that high and low self-disclosure subjects do not differ with respect to adjustment is contrary to our expectations. It was expected that high self-disclosure subjects, by virtue of revealing their ideas, feelings, hate and love, should develop intimacy with others and, therefore, should be better adjusted than low self-disclosure subjects. The reasons why we failed to obtain a positive relationship between self-disclosure and adjustment might be due to defective techniques of communication used by the high self-disclosure subjects of the present study. As pointed out by Calhoun and Acocella (1978) gradual self-disclosure, encouraged by reciprocity, is not only the easiest way; it is also the most successful way. But if one reveals too much, too soon, he may find the other person edging away with an embarrassed smile rather than reciprocating. Too quick disclosure generally puts people off. In the first place, his behaviour is simply too unconventional to encourage trust in most people. Second, other people reason, quite logically, that he is unlikely to keep their secrets if he is so indiscriminate in revealing his own (Luft, 1969). Moreover, even in the relationship that is already intimate, there are times when self-disclosure is excessive or out of place. One should not turn one's friend or any other person into one's Psychiatrist or confessor. By doing so, he forces that other person always to be strong so that he can always be weak and cry on his shoulder. It is too great a burden, and eventually it will become irksome.

In addition, there are times when it is simply inappropriate to reveal something to another person, no matter how close your relationship is. For instance, when your wife is depressed, this is not the time for you to make a sincere, honest, open, spontaneous disclosure of the fact that you think she is less attractive since she gained weight. In other words, a good deal of selfishness can slip past under the cloak of self-disclosure. If one abuses self-disclosure in this way, it will cease to be effective.

Thus it is possible that high self-disclosure subjects of the present study might have abused self-disclosure in the above mentioned ways and consequently self-disclosure became ineffective to affect adjustment.

The finding that Hindu subjects are significantly higher in self-disclosure than Muslim subjects may be explained in the light of historical perspective of independence of India as well as in the light of social set up. As a matter of fact, during the struggle for independence the loyalties of Muslims community toward the freedom movement were doubted and even after independence, that was achieved at the cost of the partition of the nation, the bonafides of the Muslims were doubted and suspected by a sizeable number in Hindu community and by a significant section of the national leadership. There was a demand that they should pay homage to Hindu saints and Avatars. This created a sense of fear that they might be submerged into Hindu Culture and loss their identity. This

probably gave rise to a tendency of escapism and separatism in Muslims which provided a base for the development of inhibitions among Muslims to express their feelings, ideas, emotions, love and hate to others.

The fact that Hindus are higher in self-disclosure than Muslims may also be interpreted in terms of Indian Social set up. Though Indian population is comprised of at least seven religious groups namely, Hindus, Muslims, Christians, Sikhs, Buddhists, Jains and other religions, Hindus are in majority while Muslims are the largest minority of the nation. In any democratic country like India it is the majority that rules the country. Being in majority, Hindus not only have upper hand in the affairs of the nation but have more opportunities to interact with others. Muslims, on the other hand, after remaining in power for many decades, failed to adjust themselves to the changed situation where they found themselves in minority. This created a psychological condition for the development of inhibitions among them.

The last finding of the present research i.e. Hindu subjects are significantly better adjusted than Muslim subjects, is too obvious to need any explanation. However, several possible explanations may be offered. One of the most important possible explanation is inherent in the definition of adjustment itself. Adjustment, according to Eysenck (1972), is "a state in which needs of the individual on the one hand and claims of the environment on the other hand are fully

satisfied or the process by which this harmonious relationship can be attained". It is an open secret that Muslims are not only educationally backward, but they are also economically backward. It is nothing but natural that any section of the society which is backward educationally as well as economically is unable to fulfill its social as well as biological needs. Thus Muslims, being a backward class of the society, have less facilities for the fulfillments of their biogenic and sociogenic needs which in turn may lead to maladjustment. Hindus, on the other hand, are comparatively much well off and they, therefore, have all physical, social, economical and other facilities for the fulfilment of their biogenic and sociogenic needs. They are, therefore, relatively better adjusted than their counterpart i.e. Muslims.

Recently Saeeduzzafar and Alam (1985) observed that when one looks at the numerosity and complexity of experiences which people derive from physical, social and psychological environment, it becomes clear that the members of a particular social group or community are not subjected to identical interactions with identical intensity and extent, nor live in identical habitate. In fact, soci-cultural life in any setting can be conceptualized as a continuum at one end of which lie those who have all the physical, social, economical and other facilities for the fulfillment of their biogenic as well as sociogenic needs, while on the other end lie those who are materialistically, socially and psychologically

handicapped for the fulfillments of these needs and acquisition of diverse experiences. The persons lying on the first end of socio-cultural continuum are considered as non-deprived persons and those lying on the other end are deprived persons. Saeeduzzafar and Alam found that Muslims are more deprived than Hindus. These findings provided empirical support to the findings of the present study. Deprivation of Muslims may contribute in the development of maladjustment or poor adjustment among them.

The over all findings of the present research identify three important variables, namely self-disclosure, adjustment and religion which play crucial role in the development of communal prejudice in India. Once the causes of any disease are explored then it becomes rather easier to search its remedy. Communal prejudice, like any physical disease may also be cured by attacking its causative agents. Keeping the three causative agents of communal prejudice in mind, three remedies may be suggested to control communal prejudice. Thus Communal prejudice may atleast be reduced to a greater extent, (i) if people are made to disclose their hidden feelings, urges, ideas, emotions, love and hate to others; (ii) if people of different religions are educated to develop what Allport (1954, 1966) has called interiorised or intrinsic religious outlook. According to Allport, persons with interiorised religious outlook are personally absorbed in their religion. They adhere to religion because its basic creed of brotherhood expresses

the ideals one sincerely believes in. Persons with such religious outlook tend to be more tolerant and less prejudiced, and (iii) if sincere efforts are made to create such conditions that may provide equal opportunities to all for good adjustment. For instance, some mechanisms should be evolved to control deprivation, particularly economic, educational and social deprivation. Every citizen of the nation irrespective of numerical value, religion, caste and creed should get more or less equal facilities for the fulfillment of his/her biogenic as well as sociogenic needs. If we are able to achieve this goal, then, we can control maladjustment to a great extent and consequently communal prejudice may at least be reduced.

Further researches are, however, required to explore the ways and means by which people may be made to disclose personal information and to develop interiorised religious outlook. Moreover, it is suggested that it would be a great contribution if psychologists, sociologists and economists start an inter-disciplinary research to evolve such mechanisms that may help in controlling the deprivation of all sorts.

At present, however, it may simply be suggested that people of different walks of life should be encouraged to participate in social gatherings, organised by different religious groups and to express their doubts and suspicions in friendly manners. Moreover, the good values and ideas of each religion should be propagated by the government agencies.

It may also be suggested that appropriate steps should be taken by the government to eradicate atleast psychological and social deprivation experienced by the minorities of the nation. Such steps may reduce maladjustment which in turn may atleast lessen the magnitude of prejudices. By putting these suggestions into practice if communal prejudice is eliminated or atleast reduced, it would not only accelerate the economic development of the country but would also accelerate the process of national integration.

S U M M A R Y

SUMMARY

Since independence various parts of the country have witnessed the occurrences of communal riots. These riots have not only taken **numerous** innocent lives, damaged national and private properties but also have brought a bad name to the country. Such ugly occurrences remain a threat to national integration and international relations. Consequently politicians as well as Social Scientists are burning mid night lamp to identify the causes of communal riots and to suggest ways and means to control them. Though politicians and social scientists are working on different lines but they, at least, agree on one contributory factor, i.e. communal prejudice.

Prejudice is a very important aspect of inter-group relations and the study of inter-group relations has become a major scientific enterprise of the day. An operational meaning of prejudice has been given in the Webster's New Twentieth Century Dictionary (1965) which can be summarised as "a Sort of prior unfavourable judgement or opinion of the members of a race or religion or the occupants of any other significant Social role (towards the members of another social group) held in disregard of facts that contradict it."

The most consistent point of agreement in various definitions of prejudice is that it is a sort of negative attitudes towards a particular group or its member. Thus,

Singh and Khan (1979) have commented:

"Prejudice is a negative attitude formed in the individual without proper rationality, justice or tolerance toward a socially defined group and toward any person perceived to be a member of that group".

A careful perusal of various explanations of prejudice reveals the fact that prejudices are widely held complex phenomena which are learnt in course of life, are multicausally determined. Numerous theories have been advanced to provide satisfactory explanations of prejudice. However, following Ashmore (1970), different theoretical explanations of prejudice may be classified into two categories on the basis of their level of analysis-societal and individual level. As far as the analysis at societal level is concerned, it has advanced two theories of prejudice (a) economic exploitation theory and (b) economic group conflict theory. The analysis of prejudice at individual level has produced two families of theories (a) symptoms theories and (b) socio-cultural theory. Under symptom theories, we have scapegoat theory and authoritarian personality theory. Another theory of prejudice, generated by the analysis at individual level, is socio-cultural theory. The theory is based on Socio-cultural learning processes (MacIver, 1948; Long, 1951; Marden, 1952; Sarnaff and Katz, 1954; and Pettigrew, 1959).

The study of prejudice, particularly that of religious prejudice in India, is very important because of our national ideals of democracy and secularism. Indian society is plagued with the problem of religious prejudice, resulting into frequent outbreak of communal riots between Hindus and Muslims. Hence, study of the religious prejudice constitutes one of the most sacred duties for the Indian social scientists. In the extent of increasing tension and social conflicts all over the world, it has become increasingly necessary to investigate into the personality organization of the individual which helps in the development of prejudice in them. Studies on prejudice, therefore, have achieved a central place in the entire domain of social psychology. A number of studies have focussed their attention on exploring the relationship between prejudice and authoritarianism (Luchins, 1956; Campbell and McCandless, 1951; Block & Block, 1951; Evans, 1952; Scodel and Mussen, 1953; Diab, 1959; and Scotland and Patchen, 1961).

Some researchers studied the relationship between religion and prejudice and found that religious people as compared to non-religious people were more prejudiced or conservative (Parry, 1949; Adorno et al. 1950; Blum and Man, 1960; and Allport and Ross, 1967). Many investigators have reported that Muslims as compared to Hindus have more prejudices and traditional socio-political attitudes (Adinarayana, 1953; Chaudhary, 1958; Hassan and Singh, 1973; Hassan, 1974, 1975, 1978; Singh, 1979; Khan, 1979; and Singh, 1980).

A number of studies reported positive correlation between parental prejudices and those of children (Such as Frenkel-Brunswik and Sanford, 1945; Radke, Yarrow, Trager and Davis, 1949; Bird et al, 1952, Radke-Yarrow, Trager and Miller, 1952; Frenkel-Brunswik and Havel, 1953; Mosher and Scodel, 1960; Anisfeld et al, 1963; Goodman, 1964; Epstein and Komorita, 1966 and Troll et al. 1969). Other studies indicated a similarity between the attitudes of parents and children (Horowitz and Horowitz, 1938; Allport and Kramer, 1946; Weltman and Remmers, 1946; Rammers and Weltman, 1947; Rosenblith, 1949; Gough et al; 1950; Campbell and his associates, 1954; Hyman, 1959; Lewin, 1961; Dodge and Uyeki, 1962; Lane and Sears, 1964; Wrightsman, 1964; Hess and Torney, 1964; Jennings and Niemi, 1968; Sears, 1969; Vyas, 1973; Hassan, 1974, 1976, 1977; Khan, 1977; Enayatullah, 1980; Khan, 1980; Rai, 1980; Singh, 1980; and Hassan, 1983).

There have been relatively fewer studies on the relationship between personality variables and prejudice. Allport's view on prejudice suggests that personality variable may contribute significantly in the development of prejudice. For that matter a highly significant question is why does a person develop prejudice and the other does not ? There is obviously something within the individuals that predisposes them to develop prejudice. For instance, anxiety ridden person tends to develop prejudice by attributing the cause of his anxiety to some person or a group. Siegel (1954) and

Rokeach (1960) found that anxious type persons are more closed minded or prejudiced than non-anxious persons. A number of studies reviewed above have shown that prejudiced persons are significantly high in anxiety, depression, aggression, frustration neuroticism and hostility. Thus individual with higher levels of anxiety, depression, aggression, hostility display higher levels of prejudice. A person who shows high levels of anxiety, depression hostility, aggression, neuroticism is considered as psychologically sick person. It may be assumed that psychologically sick personalities are more prone to develop prejudice as compared to healthy personalities. Healthy personality is determined by the extent to which an individual express his ideas, feelings, desires, aggression, love hate etc. to another person in his social environment. Thus self-disclosure is essential for healthy mental personality. A number of researchers found a close relationship between self-disclosure and mental health (i.e. Ruesch and Baleson, 1951; Breaton, 1958; Jourard, 1963; Halversion and Shore, 1969; and Sinha, 1973). Other investigators, on the other hand, found a negative relationship (e.g. Pederson and Marks, 1970; Chaikin and Derlega, 1974; Cozby, 1972; and Traux Wittmer and Altman, 1973). Still others found no relationship (e.g. Stanley and Bowness, 1966; Pederson and Breglio, 1968). Cozby (1973) found that self-disclosure is curvilinearly related to mental health with usually low or high levels of self-disclosure being related to adjustment.

The importance of self-disclosure was first underlined by Lewin (1935) but systematic work on self-disclosure started with the studies of Jourard (1959, 1971). According to him "Self-disclosure is the act of revealing personal information to others". Sinha (1969) says "Self-disclosure is the ability to communicate one's real self to others". Self disclosure in recent years has been the focus of many studies by psychologists as one of the major determinants of personality. More specifically, a relationship has been established between self-disclosure, conformity, submission and social distance on one hand and between self disclosure and liking interpersonal attraction and hostility on the other hand (Jourard, 1959; Fitzgerald, 1963; Lefkowitz, 1970; Sinha and Tripathi, 1975; and Saxena, 1982). In short, it has been demonstrated that high disclosure subjects are more obedient, more submissive, less hostile and have better interpersonal relationship with others as compared to low disclosure subjects. It is, therefore, reasonable to assume that there should be a relationship between self-disclosure and communal prejudice. In other words it may be hypothesized that high self-disclosees should be less prejudiced as compared to low self-disclosees. This contention would receive support and strength, if viewed in the light of the observations made by Buss (1961), regarding hostility. He says "Hostility is an attitudinal response that endures an implicit verbal response involving negative feelings (ill will) and negative evaluation of people as events".

Most recently the researcher of the present investigation (Qamar Jahan, 1986) studied communal prejudice in relation to self-disclosure among Hindu and Muslim youths. She found that high self-disclosure subjects were less prejudiced than low self-disclosure subjects. Thus there was negative correlation between self-disclosure and prejudice. However, it was observed that even among high self-disclosure subjects, some subjects obtained very high scores on prejudice scale indicating highly prejudiced attitude. These observations make it clear that beside self-disclosure another personality variable might be responsible for the development of prejudice even among high self-disclosure subjects. Thus the present investigation was undertaken to explore this personality variable. The personality variable selected to assess the individual's susceptibility to develop prejudice was that of adjustment.

Thus an important consideration which also influenced the thinking of the present investigator to undertake the present research is the presence of considerable body of evidence to suggest that self-disclosure and prejudice are positively related with adjustment. Adjustment, as defined by Coleman (1956) is the "effectiveness of the individual's efforts to meet his needs and adapt his environment". While stressing adaptations of general social conditions or to specific environmental requirements, White (1956) states that "the concept of adjustment implies a constant interaction,

each (individual and environment respectively) making demands on the other. Sometimes adjustment is accomplished when the person yields and accepts conditions which are beyond his power to change. Sometimes it is achieved when the environment yields to the person's constructive activities. In most cases adjustment is a compromise between these two extremes; and maladjustment is a failure to achieve a satisfactory compromise! More or less similar definition of adjustment is given by Eysenck(1972). According to him adjustment is "a State in which needs of the individual on the one hand and the claims of the environment on the other hand are fully satisfied or the process by which this harmonious relationship can be attained".

Numerous studies have shown that good mental health and freedom from mental disabilities lead to better adjustment (Morgan, 1937; Landis, 1942; and Britton and Britton, 1951). Other researchers have demonstrated a correlation between loneliness and serious psychological problems such as depression and suicide (Lowenthal and Harven, 1968; Connally, 1962; Blau, 1961; Blanc et al; 1966; and Jacobs, 1971). Thus Lowenthal and Harven (1968), while investigating the causes of depression in old people, found that a crucial factor was the lack of confident. Regardless of their level of general socializing, those old people who had atleast one confident some one to whom they could reveal private thoughts and feelings- were the ones least likely to be depressed. Thus it seems that intimacy is extremely important for good adjustment. Since

intimacy is defined as a strong attachment, characterized by trust and familiarity between two people, it is reasonable to assert that self-revelation leads to intimacy. In other words self-disclosure increases trust and familiarity, hence intimacy. As more and more information is revealed, each person can piece together the logic of the other person's thoughts and emotions. Each comes to know the other's inner-self. Consequently, each can be more certain of understanding the other end of being understood. It deepens the attachment between two people simply by virtue of being rewarding. To the receiver the disclosure is a gift of trust and affection. To the giver, self-disclosure is rewarding in several ways. First, it relieves emotional loneliness: the private self revealed and accepted, no longer shivers in isolation, second self-disclosure relieves guilt and fear. As long as we conceal our mental bogeymen, they will continue to howl and cackle in the dark corridors of the mind. Once we reveal them, they look much less threatening.

As pointed out earlier intimacy is important for good adjustment and intimacy increases through self-disclosure, it should, therefore, lead better adjustment. There is considerable body of evidence to demonstrate that high self-disclosure subjects are better adjusted than low self-disclosure subjects (Traux and Carkhuff, 1965; Taylor, Altman and Frankfurt, 1968; Halversion and Shore, 1969; and Certner, 1973).

While defining the meaning of mental health, Patty and Johnson (1953) have commented that mentally healthy individuals have generally satisfying relationship with other individuals. They do not have inner needs which make them bow to every one nor they do feel impelled to dominate other. They do not suffer from inner feelings which must be assuaged by hurting their wives and children or by attacking minority groups. They have attained a high degree of personal adjustment. Those who fail in the adjustment process may be considered emotionally immature, maladjusted, or mentally ill. Their difficulties may show in attitudes toward themselves such as lack of confidence or guilt feelings. Their adjustment may come to light in relationship with their fellows. They may sulk, act huffy or fly into temper tantrums when they cannot have their own way. They may join the ranks of revolutionists rather than evolutionists. The emotionally induced anguish of such individuals may be as painful as illness caused by germs or injury, but to many layman they merely appear lazy, queer, inclined to "show off" difficult, or prejudiced. In short maladjusted persons reveal themselves in the form of antisocial behaviour, pain or general inability to accept oneself or others.

Some researchers have studied anxiety, self-perception as a function of adjustment, Mello and Guthrie (1958), for instance, observed that maladjusted subjects developed symptoms of anxiety and inferiority. More or less similar observations

were made by Chauhadn, Tiwari and Khattar (1972). Mukherjee and Upadhyay (1980) found negative relation between anxiety and adjustment in both normal and hospitalized subjects. While studying self-perception as a function of adjustment and anxiety, Alam and Shrivastava (1983) found that poor adjustment and high anxiety results into a feeling of inadequacy, inferiority, insecurity, unnecessary apprehension and self-re-evaluation of the individual leading to adverse impact on individual's self-perception.

The fore going discussion makes it clear that intimacy is extremely important for good adjustment. It becomes also evident that intimacy which is defined as a strong attachment, characterized by trust and familiarity, increases through self-disclosure. Furthermore a positive relationship has been found between good adjustment and mental health. Thus well adjusted is one who has satisfying relationship with other individuals and who is able to consider the interests of others and to feel a part of group. Maladjusted person, on the other hand, is one who is mentally ill, joins ranks of revolutionists and shows antisocial behaviour. Moreover, it has been found that well adjusted persons donot suffer from inner feelings which must be assauged by hurting their wives and children or by attacking minority groups. Those who fail in the adjustment processes are considered emotionally immature. Their difficulties may show in attitudes towards themselves such as lack of confidence or guilt feelings. Their poor

adjustment may come to light in relationship with their fellows. In view of the relation between adjustment, intimacy and self-disclosure and in view of the behavioural characteristics of maladjusted and well adjusted persons it is logical to hypothesize that well adjusted persons should be less prejudiced than maladjusted persons, since maladjusted persons are found to be more anxious and tense, they resort to aggressive behaviour in order to reduce tension. In these cases the actual frustrating agent is ignored. Some one or something else receives the attack. This mechanism is in part responsible for the phenomenon of discrimination and prejudice against minority groups. Thus it is highly reasonable to hypothesize that maladjusted persons should be more prejudiced than well adjusted individuals.

As mentioned somewhere else, numerous studies have shown that high self-disclosure individuals are better adjusted than low self-disclosure individuals, it would be interesting to study communal prejudice in relation to adjustment and self-disclosure. The importance of such study becomes many fold in the light of our recent findings that high self-disclosure subjects are less prejudiced than low self-disclosure subjects (Qamar Jahan, 1986) and our observations that even among high self-disclosure subjects some were found highly prejudiced. Such observation suggests that beside self-disclosure some other personality variables might be responsible for the development of prejudice. Thus it may be

possible that the high self-disclosure groups of subjects may consist of maladjusted individuals. Thus the present study is designed to test this possibility. More specifically the present research is undertaken to study communal prejudice as related to self-disclosure and adjustment.

In the best knowledge of the present investigator no attempt has been made so far to study communal prejudice as related to self-disclosure and adjustment. The present study aims at filling up this gap.

The findings of the present study would not only provide us useful information about communal prejudice but would also help us to suggest certain conditions by which communal prejudice may be reduced, if not wholly eliminated. As a matter of fact, communal prejudice is not only an obstacle in the advancement of the nation but also remains a threat to national integration. Thus the findings of the present research may be useful in removing such obstacles and therefore may contribute in the speedy development of the nation and in enhancing national integration.

A 2x2x2 factorial design in which two personality variables (i.e. self-disclosure and adjustment) and one sociological variable (i.e. religion), each varying in two ways, was used in the present study. The two personality variables, i.e. self-disclosure and adjustment were varied in two ways by selecting (a) high and (b) low disclosure; and

(a) adjusted and (b) maladjusted subjects respectively. The two types of religions were (a) Hinduism and (b) Islam. Thus there were 8 groups of subjects, namely, high self-disclosure-adjusted Hindu subjects, low self-disclosure-adjusted Hindu subjects, high self-disclosure-maladjusted Hindu subjects, low self-disclosure-maladjusted Hindu subjects, high self-disclosure-adjusted Muslim subjects, low-self-disclosure-adjusted Muslim subjects, high self-disclosure-maladjusted Muslim subjects and low self-disclosure-maladjusted Muslim subjects. Each group consisted of 50 subjects.

In order to form above mentioned eight groups of subjects, Sinha's (1973) Self-Disclosure Inventory was administered on 850 (425 Hindus and 425 Muslims) subjects. On the basis of their scores, two extreme groups, namely high self-disclosure group and low self-disclosure group, were formed. Aligarh Adjustment Inventory, developed by Bell and adapted by Umaruddin and Qadri (1964), was administered on these two groups. On the basis of their scores on Aligarh Adjustment Inventory, each group was subdivided into two groups to form four groups of subjects. Each of the four groups was further subdivided into two groups on the basis of religion to form eight groups mentioned above.

Prejudice Scale, developed by Qamar Jahan, Bhardwaj and Saeeduzzafar (1986) was administered on all the eight groups of the subjects. The data thus obtained were tabulated

groupwise and were analyzed with the help of analysis of variance and t-test.

The main findings of the present research were:

(i) high self-disclosure subjects were less prejudiced than low self-disclosure subjects; (ii) adjusted subjects were less prejudiced as compared to maladjusted subjects; (iii) Muslims were found to be more prejudiced than Hindus; (iv) there were interactional effects of self-disclosure and adjustment, of self-disclosure and religion, of adjustment and religion, and of self-disclosure, adjustment and religion on the degree of prejudice; (v) no relationship was found between self-disclosure and adjustment i.e. high and low self-disclosure subjects did not differ with respect to adjustment; (vi) Hindu subjects were significantly higher in self-disclosure than Muslim subjects and (vii) Hindu subjects were significantly better adjusted than Muslim subjects. ʘ

The first finding of the present study was consistent with the findings obtained by Srole (1956) who found a correlation between anomie and prejudice. This finding was explained in terms of social interaction, mental health, and consequently was considered to provide empirical support to the concept of catharsis. The first finding of the present research was also explained in the light of the results obtained by numerous investigators who demonstrated positive relationship between self-disclosure and interpersonal attraction between

self-disclosure and liking and between self-disclosure and the development of interpersonal relationship (Lefkowitz, 1970; Jourard, 1971; Altman and Taylor, 1973; Rubin, 1974; Wortman, Anderson, Herman and Greenberg, 1976). The finding also provide indirect support to the findings obtained by Saxena (1982) who demonstrated that high self-disclosure subjects were significantly less hostile than low self-disclosure subjects. Most recently Joshi and Joshi (1986) found that high self-disclosures were significantly more creative than low self-disclosures. Our finding provide indirect support to this contention.

The second finding of the present research i.e. adjusted subjects are less prejudiced than maladjusted subjects, was explained in the light of the criteria of good adjustment proposed by Tyson (1951) and in the light of the findings obtained by numerous investigators. According to Tyson an adjusted person is one who is free from fear, anxiety and tension, has good interpersonal relationship with others, extends co-operation to others and loves and is being loved by others. These characteristics of adjusted person minimized the possibility of the development of prejudiced attitudes (Horney 1936; Siegel, 1954; Altus and Tefejian, 1953; Rokeach, 1960; Lefkowitz, 1970; Jourard, 1971; Chatterjee et al. 1972; Altman and Taylor, 1973; Rubin, 1974; Hassan, 1975, 1978; Singh and Hassan, 1976; Wortman Anderson, Herman and Greenberg, 1976; Enayatullah, 1980; and Singh, 1980).

The finding was also explained in the light of personality correlates of adjusted and maladjusted person. Some investigators found that intimacy is extremely important for good adjustment (e.g. Lowenthal and Harven, 1968; Jacobs, 1971), others demonstrated that high self-disclosure subjects were better adjusted than low self-disclosure subjects (e.g., Traux and Carkhuff, 1965; Taylor, Altman and Frankfurt, 1968; Halversion and Shore, 1969; and Certner, 1973) and still other researchers observed that maladjusted subjects were significantly more anxious than adjusted subjects and they developed a feeling of inadequacy, inferiority, insecurity, unnecessary apprehension and self-de-evaluation that had adverse impact on their self-perceptions (e.g. Mukherjee and Upadhyay, 1980; Alam and Shrivastava, 1983). The finding under discussion provided indirect support to the findings obtained by various groups of investigators.

The third finding of the present study i.e. Muslims were more prejudiced than Hindus, though consistent with the findings of numerous investigators (Allport and Kramer, 1946; Bettelheim and Janowitz, 1950; Rosenblum, 1958; Rokeach, 1960; Triandis and Triandis, 1960; Khan and Singh, 1975; and Hassan, 1981), was explained on four grounds. The first explanation was based on the type of religiosity namely, 'Institutionalised', and 'Interiorised', as proposed by Allport (1954). The second explanation of the finding was made in the light of the history of communalism in India. The third explanation took into

account the fact that Muslims are very sensitive about their religion and culture. Finally, the third finding of the present research was interpreted in term of an old saying 'tit for tat' i.e., victims of prejudice tend to develop prejudice (Allport and Kramer, 1946; Gray and Thompson, 1953).

The next finding of the present research i.e. all the interactional effects were statistically significant, suggested that prejudiced attitudes were contributed by all the variables studied. In other words neither self-disclosure nor adjustment nor religion alone contribute in the development of prejudiced attitudes. All these variables play equally important role in the development of prejudiced attitudes.

The next finding of the research i.e. high and low self-disclosure subjects did not differ with respect to adjustment, though contrary to our expectations, was explained in terms of defective techniques of communication used by the high self-disclosure subjects (Calhoun and Acocella, 1978).

The finding that Hindu subjects were significantly higher in self-disclosure than Muslim subjects, was explained in the light of historical perspectives of independence of India as well as in the light of Indian Social Set up.

The last finding of the present research i.e. Hindu subjects were significantly better adjusted than Muslim subjects, was explained in the light of the definition of adjustment as proposed by Eysenck (1972), as well as in the light of

the psychological construct known as prolonged deprivation (Mishra and Tripathi, 1977).

On the basis of all these findings of the present research, some suggestions were made about the ways and means by which communal prejudice may be reduced, if not completely eliminated. Moreover, new areas of research were also pointed out.

R E F E R E N C E S

REFERENCES

- Ackerman, N.W., and Jahoda, M. Anti-semitism and emotional disorder. New York: Harper and Bros, 1950.
- Adinarayana, S.P., Before and after independence. A study of social and communal attitudes in India, British Journal of Psychology, 1953, 44, 108-115.
- Adorno, T.W., Frenkel - Brunswik, E., Levinson, D.J., and Sanford, R.N., The authoritarian personality. New York: Harper and Brothers, 1950.
- Alam, Q.G., and Shrivastava, R., Self-perception as a function of adjustment and anxiety, 1983.
- Allen, R.O., Religion and Prejudice: Unpublished Ph.D. thesis, University of Drever. Quoted by James, E. in Lindzey, G. and Aronson, E. (ed.). Handbook of Social Psychology, (IInd ed.) 1969, Vol. V, Addison Wesley Publishing Co., 1965.
- Allport, G.W., The Nature of Prejudice, Rading Mass: Addison Wesley Publishing Co., Inc., 1954.
- Allport, G.W., Pattern and Growth in Personality. New York: Holt, Rinehart and Winston, 1961.
- Allport, G.W., The religious context of prejudice, Journal for the Scientific Study of Religions, 1966, 5(3), 447-477.

- Allport, G.W., and Kramer, B.M., Some roots of prejudice, *Journal of Psychology*, 1946, 22, 9-29.
- Allport, G.W., and Ross, J.M., Personal religious orientation and prejudice, *Journal of Personality and Social Psychology*, 1967, 5, 432-433.
- Altman, I., and Taylor, D.A., *Social Penetration. The development of interpersonal relationship*. New York: Halt, Rinehart and Winston, 1973.
- Altus, W.D., and Tefejian, T.T., MMPI Correlates of the California E.F. Scale, *Journal of Social Psychology*, 1953, XXXVIII, August, 145-149.
- Anisfeld, M., Munoz, S.R. and Lambert, W.E., The Structure and Dynamics of the Ethnie Attitudes of Jewish adolescents, *Journal of Abnormal and Social Psychology*, 1963, 66, 31-36.
- Argyle, M., and Dean, J., Eye-contact, distance, and affiliation, *Sociometry*, 1965, 28, 289-304.
- Ashmore, R.D., The problem of inter-group prejudice. In B.E. Collins and Ashmore, R.D. (1970) *Social Psychology*, California: Addison Wesley Publishing Co., 1970.
- Asthana, H.S., *Adjustment Inventory*, Varanasi: Rupa Psychological Centre, 1967.

- Axtell, B., and Cole, C.W., Repression - Sensitization response mode and verbal avoidance, *Journal of Personality and Social Psychology*, 1971, 18, 133-137.
- Berkowitz, L., Anti-Semitism and the displacement of aggression, *Journal of Abnormal and Social Psychology*, 1959, 59, 182-88.
- Berkowitz, L., Anti-Semitism, Judgemental processes and the displacement of hostility, *Journal of Abnormal and Social Psychology*, 1961, 62, 210-215.
- Berkowitz, L., and Green, J.A., The stimulus qualities of the Scapegoat, *Journal of Abnormal and Social Psychology*, 1962, 64, 293-301.
- Bettelheim, B., and Janowitz, M., Dynamics of prejudice. New York; Harper, 1950.
- Bettelheim, B., and Janowitz, M., Social change and prejudice including dynamics of prejudice, New York: Free Press, 1964.
- Bhushan, L.I., Religiosity Scale, *Indian Journal of Psychology*, 1970, 45 (4), 335-342.
- Bird, C., Manochesi, E.D., and Burdick, H., Infiltration and the attitudes of White and Negro parents and children, *Journal of Abnormal and Social Psychology*, 1952, 47, 688-699.

- Blanc, M., Bourgeois, M., and Horney, P., La Tentative de Suicide: Aspects Actuels (a propos de 500 observations), Annales Medico - Psychologiques, 1966, 1, 554-559.
- Blau, Z.S., Structural constraints on friendship in old age, American Sociological Review, 1961, 26, 429-439.
- Block, J., The assessment of communication, Role variation as a function of interactional context, Journal of Personality, 1952, 21, 272-286.
- Block, J., and Block, J., An investigation of the relationship between intolerance of ambiguity and ethnocentrism, Journal of Personality, 1951, 19, 303-311.
- Blum, B., and Mann, J.H., The effect of religious membership on religious prejudice, Journal of Social Psychology, 1960, 52, 97-191.
- Breaton, L.J., The moment from nonself to self in chief-Centered Psycho-therapy. Unpublished Doctoral Dissertation, University of Chicago, 1958.
- Breur, and Freud, S., Psychological view points of abnormal behaviour. (1893). In Coleman, J.C. Abnormal Psychology and Modern Life, Scott, Foresman and Comp. 1964.
- Brown, B., A study of religious belief, British Journal of Psychology, 1962, 53, 259-272.

Brown, J.F., The origin of the anti-semitism attitude. In I. Graeber and S.H. Britt (Eds) Jews in a genetile World, New York, Macmillan, 1942, 124-148.

Buss, A.H., The Psychology of Aggression, New York: John Wiley, 1961.

Calhoun, J.F., and Acocella, J.R., Psychology of Adjustment and Human Relationships, New York, 1978.

Campbell, A.A., Factors associated with attitudes towards Jews - In T.M. New Comb and E.L. Hartley (Eds) Radings in Social Psychology, New York, Holt, 1947, 518-627.

Campbell, A., Gurin, G., and Miller, W., The Votor Decides. Evanston, 111: Row, Peterson, 1954.

Campbell, D.T., and McCandless, B.R., Ethnocentrism, Xenophobia and Personality. Human Relations, 151, 4, 185-192.

Cantril, H., The Psychology of Social Movements. New York: Wiley, 1941.

Carithers, M.W., In Psychological Studies, 1981, 26, (1), 16-17, 1970.

Carstairs, G.M., The Twice born. London, Hogarth Press, 1957.

Cattell, R.B., The personality and motivation of researcher from measurement of contemporaries and from biography. In C.W. Taylor and F. Barron (Ed.) Scientific creativity: its recognition and development. New York: Wiley, 1964.

- Cattell, R.B., The scientific analysis of personality, Pelican Books, 1965.
- Certner, B.C., Exchange of self-disclosure in same sex groups of strangers, Journal of Counselling and Clinical Psychology, 1973, 40(2), 292-297.
- Chaikin, A.L., and Derlega, V.J., Self-disclosure: Morristown, N.J. General Learning Press, 1974.
- Chatterjee, B.B., Singh, P.N., and Rao, G.R.S., Riots in Rourkela: A Psychological Study, Popular Book Service, New Delhi, 1967.
- Chatterjee, S., Mukherjee, M., Chakravaty, S.N., and Hassan, M.K., Comparison of Social Prejudices and their correlates for male and female college students. Mimeographed. Indian Statistical Institute, Calcutta, 1972.
- Chaudhary, R.K., Allport - Vernon study of values (old form) in Indian situation: Religious group differences on values, Psychological Bulletin, 1958, 3, 55-67.
- Chauhan, N.S., Tiwari, G.P., and Khattar, I., Anxiety as a function of intelligence and adjustment, Indian Journal of Experimental Psychology, 1973, 7, 2, 69-72.
- Cohen, J., and Murphy, W.S., Burn, baby, burn New York: Dutton, 1966.

- Coleman, J.C., Abnormal Psychology and Modern Life, New York: Scott, Freeman and Co., 1956.
- Coleman, J.C., Abnormal Psychology and Modern Life, (1st ed.) 1969.
- Coleman, J.C., 'A kiss a day keeps the doctor away! In the Hindustan Times, 3rd September, 1986, P. 16.
- Colson, W.W., Self-disclosure as a function of social approach unpublished manuscript, 1965.
- Connally, J., The social and medical circumstances of old people admitted to a Psychiatric Hospital, The Medical Officer, 1962, 95-100.
- Cooper, J.B., Mobility anticipation, class assignment and authoritarianism as field determinants of attitudes, Journal of Social Psychology, 1956, 43, 139-156.
- Cozby, P.C., Self-disclosure : Reciprocity and liking, Sociometry, 1972, 35, 151-160.
- Cozby, P.C., Self-disclosure : A literature review, Psychological Bulletin, 1973, 79, 1-6.
- Daher, D.M., and Banikiotes, P.G., Interpersonal attraction and rewarding aspects of discontent and level, Journal of Personality and Social Psychology, 1976, 33, 492-496.

- Dalwai, H., Muslim Politics in India, Bombay, Nachiketa Publication, 1968.
- Darwin, C., The Origin of Species, 1859.
- Derlega, U.J., Harris and Chaikin, A.L., Self-disclosure: Reciprocity, liking and the deviant, Journal of Experimental and Social Psychology, 1973, 9(4), 277-284.
- Diab, L.N., Authoritarianism and prejudice in Near Eastern Students attending American University, Journal of Social Psychology, 1959, 50, 175-187.
- Dimond, R.E., and Hellkemp, D.T., Race, sex, ordinal position of birth, and self-disclosure in high school students, Psychological Reports, 1969, 25, 235-238.
- Dodge, R.W., and Vyeki, E.S., Political affiliation and imagery across two related generations. Midwest, Journal of Political Science, 1962, 6, 266-276.
- Drevedahl, J.E., Some development and environmental factors of creativity in C.W. Taylor (ed.) Widening Horizons In Creativity, New York: Wiley, 1964.
- Ehrlich, H.J., and Greaven, D.B., Reciprocal self-disclosure in a dyad, Journal of Experimental and Social Psychology, 1971, 7, 389-400.
- Einstein, A., and Jeans, In Hass Science Discovered God? Edited by Edward H. Cotton, New York: 1931.

- Enayatullah, Religious affiliation and attitude of students in an Indian University, Ph.D. Thesis, Ranchi University, 1980.
- Epstein, R., and Komorita, S.S., Childhood prejudice as a function of parental ethnocentrism, panitiveness and out-group characteristics, *Journal of Personality and Social Psychology*, 1966a, 3, 259-264.
- Evans, R.E., Personal values as factors in anti-semitism, *Journal of Abnormal and Social Psychology*, 1952, 47, 749-756.
- Eysenck, H.J., *Encyclopaedia of Psychology*, London, 1972.
- Fenichel, O., Elements of a Psycho-analytic theory of anti-semitism. In E. Simmel (Ed.) *Anti-Semitism : A Social Disease*, New York: International University Press, 1946, 11-32.
- Fischer, S., Anxiety, insecurity, and neurosis, *American Journal of Psychotherapy*, 1949, 3, 234-242.
- Fitzgerald, M.P., Self-disclosure and expressed self-esteem, social distance and the areas of self-revealed, *Journal of Psychology*, 1963, 36, 405-412.
- Foster, F.P., The human relationship of creative individuals, *Journal of Creative Behaviour*, 1968, 2 (2), 111-118.

- Frankfurt, L.P., The role of some individual and interpersonal factors on the acquitance process. Unpublished doctoral dissertation, American University, 1965.
- Frenkel-Brunswik, Else, and Havel, J., Prejudice in the interviews of children: Attitudes towards minority groups, *Journal of Genetic Psychology*, 1953, 82, 91-136.
- Frenkel-Brunswik, E., and Sanford, R.N., Some personality factors in anti-semitism, *Journal of Psychology*, 1945, 20, 271-291.
- Freud, S., The interpretation of dreams, 1900, New York: Macmillan, 1913.
- Friedman, R., Experimenter - subject distance and self-disclosure, Unpublished master's thesis, University, of Florida, 1968.
- Garrett, H.E., Statistics in Psychology and Education. Longman, Green and Co., New York: London, Toronto, 1960.
- Ghurye, G.S., Caste and class in India; 1952, Caste, class and occupation, 1961; Social Tensions in India, Bombay: Popular Prakashan, 1968.
- Goldsen, et al., What college students think, Princeton: Van Nostrand, 1960.
- Goodman, N.E., Race awareness in young children, New York: Crowell - Collier, 1964.

- Gough, H.G., Studies of social intolerance: I. Some Psychological and Sociological correlates of anti-semitism, *Journal of Social Psychology*, 1951a, 33, 237-246.
- Gough, H.G., Harris, D.B., Martin, D.B., and Edwards, M., Children's ethnic attitudes, Relationship to certain personality factors, *Child Development*, 1950, 21, 83-91.
- Gray, J.S., and Thompson, A.H., The ethnic prejudice of White and Negro college students, *Journal of Abnormal and Social Psychology*, 1953, 48, 311-313.
- Gunthey, R.K., and Sinha, P., *Indian Psychological Review*, 1983, 24 (4), 1-6.
- Cust, T., The creativity dimension in counsel or effectiveness, Doctoral Dissertation. Cited in Torrance, E.P. (1967). The Minnesota Studies of Creative behaviour: National and International extension, *Journal of Creative Behaviour*, 1964, 137-154.
- Halversion, C., Shore, R.E., Self-disclosure and interpersonal functioning, *Journal of Consulting and Clinical Psychology*, 1969, 33(2), 213-217.
- Harding, J., Proshansky, H., Kutner, B., and Chein, I., Prejudice and ethnic relations. In G. Lindzey and E. Aronson (ed.). *The Handbook of Social Psychology*, Cambridge, Mass: Addison-Wesley, 1969, Vol. V, 1-76.

- Harlan, H.H., Some factors affecting attitude towards Jews,
American Social Review, 1942, 7, 816-827.
- Hassan, M.K., Child-rearing practices and authoritarianism,
Journal of Psychiatric and Social Work, 1974, 3, 1-5.
- Hassan, M.K., Religious prejudice among college students:
a socio-psychological study, Journal of Social and
Economic Studies, 1975, 3(1), 101-107.
- Hassan, M.K., Child-rearing practices and some personality
traits of the parents of prejudiced school children,
Manas, 1977, 24(1), 1-10.
- Hassan, M.K., A study of ethnocentrism, prejudice and related
personality factors in Hindu and Muslim college students,
Psychologia: an International Journal of Psychology, in
the Orient, 1978, Vol. XXI (3), 150-154.
- Hassan, M.K., Communalism in India. In M.K. Hassan (1st Ed.)
Prejudice in Indian Youth. Ranchi University, Ranchi,
1981.
- Hassan, M.K., Parental influence on children's prejudice,
Social Change, 1983, 13 (2) 40.
- Hassan, M.K., and Khalique, A., Some sociological and
personality correlates of religious prejudice, Research
Journal of Ranchi University, 1976-77, 12-13, 175-180.

- Hassan, M.K., and Singh, A.K., A comparative evaluation of psychological and sociological correlates of prejudice; (Mimeo, Deptt. of Psychology, Ranchi University) Indian Science Congress, Chandigarh, 1973.
- Hess, R.D., and Torney, J.V., The development of political attitudes in children. Chicago: Adline Publishing Co., 1967.
- Himelstein, D., and Lubin, B., Relationship of the M.M.P.I.K. Scale and measure of self-disclosure in a normal population, Psychological Reports, 1966, 19(1), 166.
- Hoppock, R., 'Criteria of Adjustment', American Psychologist, 1957, 12, 232.
- Horney, K., The Neurotic Personality of our time. New York: Norton, 1936.
- Horney, K., Neurosis and Human Growth. New York: Norton, 1950.
- Horowitz, E.L., and Horowitz, R.E., Development of social attitudes in children, Sociometry, 1938, 1, 301-338.
- Houland, C.I., and Sears, R., Minor Studies in Aggression VI. Correlation of Lynehings with Economic Indices, Journal of Psychology, 1940, 9, 301-310.
- Hyman, H., Political Socialization. Glencoe, 111: Free Press, 1959.

- Jackson, D.N., Messick, S.J., and Solley, C.M., How rigid is the authoritarianism ? Journal of Social Psychology, 1957, January, 137-140.
- Jacobs, J., Adolescent Suicide, New York: John Wiley and Sons, 1971.
- Jeeves, M.A., Contribution on prejudiced and religion. In proceedings of the XVth International Congress of Psychology, Brussels, 1957, 508-510.
- Jennings, M.K., and Niemi, R.C., Family structure and the transmission of political values, American Political Science Review, 1968, 62, 169-184.
- Joshi, D., and Joshi, K.K., Creativity as a function of intelligence and self-disclosure among teacher trainees, Journal of Applied Psychology, 1986, 23(1), 30-34.
- Joshi, M.C., and Tiwari, J., Socio-economic status measuring scale: An unpublished thesis from Ravishankar University, Raipur, 1976.
- Jourard, S.M., A study of self-disclosure, Scientific America, 1958b, 198 (5), 77-82.
- Jourard, S.M., Healthy personality and self-disclosure: Mental Hygiene, 1959a, 43, 499-507.
- Jourard, S.M., Self-disclosure and other cathexis. Journal of Abnormal and Social Psychology, 1959b, 59, 428-431.

- Jourard, S.M., Self-disclosure: Pattern in British and American College Females, *Journal of Social Psychology*, 1961, 54, 315-320.
- Jourard, S.M., Personal adjustment: an approach through the study of healthy personality, New York: Macmillan (2nd Ed.), 1963.
- Jourard, S.M., The Transparent Self (Rev. Ed.) New York: Von Nostrand, Rinehart, 1971.
- Jourard, S.M., and Landsman, M.J., Congnition Cathexis, and "the dyadic effect" in men's self-disclosing behaviour, *Merill Palmer Quarterly*, 1969, 6, 178-186.
- Jourard, S.M., and Lasakow, P., Some factors in self-disclosure, *Journal of Abnormal and Social Psychology*, 1958a, 56, 91-98.
- Kaplan, M.F., Interview interaction of repressors and sensitizers, *Journal of Consulting Psychology*, 1967, 31, 513-516.
- Kaufman, W.C., Status authoritarianism, and anti-semitism, *American Journal of Sociology*, 1957, 62, 379-382.
- Kelly, J.G., Person, J.E., and Holtzman, W.H., The measurement of attitude toward the Negro in the South, *Journal of Social Psychology*, 1958, 48, 305-317.

- Khan, H.R., A pilot study of development of religious prejudice in children - Unpublished manuscript, Bodh Gaya: Magadh University, 1977.
- Khan, H.R., Religious prejudice and its relationship with religious background and religiosity: In Singh and Khan (ed.) Prejudice in Indian Society, Magadh University, Bodh Gaya, 1979, 139-142.
- Khan, H.R., Parents of prejudiced and unprejudiced Muslim School Students. Ongoing Ph.D. Thesis (Draft Report) Ranchi University, 1980.
- Khan, H.R., and Singh, A.K., Belief incongruency and religious prejudice in adolescents, The Indian Journal of Behavioural Sciences, 1975, 4(1), 12-18.
- Kilpatrick, G., Sukter, L.W., and Sukter, B., Dogmatism, Religious and religiosity, a review of re-evaluation, Psychological Reports, 1970, 26(1), 12-15.
- Kimbalyoung, A.A., Handbook of Social Psychology, Routledge and Kegan Paul Ltd., 1948, 258.
- Koestler, A., The Lotus and the Robert, New York: Harper and Row, 1960.
- Levitt, , Hobbies and Happiness in old age, Recreation, 1942, 35, 641-642.

- Lane, R.E., and Sears, D.O., Public opinion. Englewood Cliffs, N.J.: Prentice Hall, 1964.
- Lavin, D.E., The prediction of academic performance, New York: Russel Sage, 1965.
- Leifkowitz, M., Self-disclosure, physical appearance and interpersonal attraction. In S.M. Jourard (ed.): Self-Disclosure an Experimental Analysis of the Transparent Self, New York: London, 1970, 89-92.
- Lenski, G., The religious factor, Garden city, New York: Doubleday and Co., 1961.
- Lewin, K., Some social psychological differences in the United States and Germany, Character and Personality, 1955, 4, 265-293.
- Lewin, M.L., Social Climates and Political Socialization. Public opinion Quarterly, 1961, 25.
- Lindzey, G., An experimental examination of the scapegoat theory of prejudice, Journal of Abnormal Psychology, 1950, 45, 296-309.
- Liu, E.T., The community reference system, religiosity and race attitude, Social Forces, 1961, 39, 324-328.
- Long, H.H., Race, prejudice and social change, American Journal of Sociology, 1951, 57, 15-19.

- Lowenthal, M.F., and Harven, C., Interaction and Adaptation; Intimacy as a critical variable, American Sociological Review, 1968, 33, 20-30.
- Lubin, B.A., Modified version of self-disclosure Inventory, Psychological Reports, 1965, 17, 498.
- Luchins, Abraham, S., Personality and Prejudice: Critique, Journal of Social Psychology, August, 1950, 79-94.
- Luft, J., of human interaction. Palo Alto, Calif.: National Press Books, 1969.
- Mackenzie, Barbara, K., The importance of contact in determining attitudes toward Negroes, Journal of Abnormal and Social Psychology, 1948, 43, 417-441.
- Malikian, L.H., Self-disclosure among University Students in Middle East, Journal of Social Psychology, 1962, 59, 428-431.
- Marden, C.F., Minorities in American Society, New York: American Book Company, 1952.
- Marx, M.H., Theories in contemporary, 1859.
- McClosky, H., Conservatism and personality, American Political Science Review, 1958, 42, 27-45.
- McIver, R.M., The More Perfect Union, New York: MacMillan, 1948.

- McKinnon, D.W., "The personality correlates of creativity, A study of American architects," In G.S. Nelson's (ed.) Proc. of 14th International Congress on Applied Psychology, Copenhagen, 1962.
- Mello, N., and Guthrie, G.M., MMPI profiles and behaviour in counselling, Journal of Counselling Psychology, 1958, 5, 125-129.
- Merton, R.K., Fact and fictitiousness in ethnic opinionnaires, American Social Psychology, 1940, 5, 13-28.
- Misra, G., and Tripathi, L.B., The concept of prolonged deprivation and its measurement, Indian Journal of Behaviour, 1977, 1, 48-60.
- Morse, N., Nancy, D., Anti-semitism: A study of its causal factors and other associated variables. In G. Lindzey and E. Aronson (Ed.) The Handbook of Social Psychology IIInd Ed. Vol. 5, 1969, Addison Wesley, 1947.
- Mosher, D.L., and Scodes, A., Relationship between ethnocentrism in children and the authoritarian rearing practices of their mother, Child Development, 1960, 31, 359-379.
- Mukherjee, M., and Upadhyay, S.N., Adjustment anxiety and health, Indian Psychological Review, 1980, 19, 1, 11-13.
- Murphy, G., In the Minds of Men, New York: Basic Books, Inc., 1953.

- Nakamura, M., and Masahiko, Effects of self-disclosure on interpersonal attraction, Japanese, Journal of Psychology, 1984, 55, 3, 131-137.
- Natraj, P., Stereotypes of four Hindu castes about each other, Journal of Psychological Researches, 1962, 6, 132-141.
- Natraj, P., Social distance within and between castes and religious groups of college girls, Journal of Social Psychology, 1965, 65 (1), 135-140.
- Nehru, J., An Autobiography, London: The Bodey Head, 1955.
- New Comb, T.M., The acquaintance process. New York: Holt, Rinehart and Winston, 1961.
- Orne, M.T., On the Social Psychology of the Psychological experiment: With particular reference to demand characteristics and their implications of American Psychologist, 1962, 17, 776-783.
- Pandey, J., Adjustment problems of adolescents in relation to their personality variables, Unpublished Ph.D. thesis, Varanasi, B.H.U. 1968.
- Parry, H.J., Protestants, catholics and prejudice, International Journal of Opinion Attitude Researches, 1949, 3, 205-213.
- Patty, W.L., and Johnson, L.S., Personality and Adjustment, New York, London, 3, 1953.

- Pederson, D.M., and Higbee, K.L., Self-disclosure and relationship to the target persons, 1969.
- Pederson, R.W., and Breglio, V., Personality correlates of actual self-disclosure, *Psychological Reports*, 1968, 22, 495-501.
- Pederson, R.W., and Marks, P.A., Self-disclosure with recidivists; optimum interviewer-interviewing matching, *Journal of Abnormal Psychology*, 1970, 76, 387-391.
- Pettigrew, T.F., and Cramer, M.R., The demography of desegregation, *Journal of Social Issues*, 1959, 15, 61-71.
- Petty, R.E., and Mirels, H.L., Intimacy and Scarcity of self-disclosure: Effects on interpersonal attraction for males and females, *Personality and Social Psychological Bulletin*, 1981, 7(3), 493-503.
- Plog, S.C., The disclosure of self in the United States and Germany, *Journal of Social Psychology*, 1965, 65.
- Prasad, K., Emotional integration, *Indian Journal of Psychology*, 1964, 39.
- Qamar Jahan, A study of communal prejudice as related to self-disclosure among Hindu and Muslim Youths, M.Phil. dissertation, A.M.U., 1986.
- Qamar Jahan, Bhardwaj, R., and Saeeduzzafar, 'Prejudice Scale' (In press) 1986.

- Radke, M.J., The relation of parental authority to children's behaviour and attitudes. Minneopoles: University of Minneopoles Press, 1946.
- Radke, M., Trager, H.G., and Davis, H., Social perceptions and attitudes of children, Genetic Psychological Monograph, 1949, 40, 327-447.
- Radke - Yarrow, Trager, H., and Miller, J., The role of parents in the development of children's ethnic attitudes, Child Development, 1952, 23, 15-53.
- Rai, I., Parents of prejudiced Hindu female children. A study of their attitudes and personality traits. Unpublished Ph.D. Thesis, Ranchi University, 1980.
- Raper, A.F., The tragedy of Lynching. Chapel Hill: University of North Carolina Press, 1933.
- Remmers, H.H., and Weltman, N., Attitude Interrelationships of youth, their parents and teachers, Journal of Social Psychology, 1947, 26, 61-68.
- Roberts, A.H., and Rokeach, M., Anomie, Authoritarianism and prejudice. A Replication, American Journal of Sociology, 1956, 61, 355-358.
- Roe, A.A., Psychological Study of eminent psychologists and anthropologists and physical scientists, Psycholo. Monger, 1953, P. 67.

- Rokeach, M., The open and closed mind, New York. Basic Books, 1960.
- Rose, A.M., Inter-group relations vs prejudice: pertinent theory for the study of social change, Social Problems, 1956, 4, 173-176.
- Rosenblith, J.F., A replication of some roots of prejudice, Journal of Abnormal and Social Psychology, 1949, 44, 470-489.
- Rosenblum, A.L., Ethnic prejudice as related to social class and religiosity, Social Soc., Res., 1958, 43, 272-275.
- Ross, M.G., The Religious Beliefs of Youth. New York: Association Press, 1950.
- Rubin, Z., Lovers and other strangers: The development, intimacy in encounter and relationship, American Scientist, 1974, 62, 182-190.
- Ruesch, J., Communication: The socio-metric of Psychology, Norton, 1951.
- Ruesch, J., and Baleson, C., Psychiatric communication of Sociomatrix of Psychology, New York: Norton, 1951, P. 87.
- Saeeduzzafar, and Alam, K., A study of dependence proneness in relation to prolonged deprivation among Hindu and Muslim youths of higher and lower castes, Personality Study and Group Behaviour, 1975, 5 (2), 87-95.

Sanders, C., Insecurity and social maladjustment in children, The British Journal of Educational Psychology, 1948, XVIII, part I, 148-155.

Sarkar, S.N., and Hassan, M.K., Economic conservation as related to religion, caste, political affiliation and authoritarianism, Indian Journal of Psychology, 1973, 48 (4), 64-70.

Sarnaff, I., and Katz, D., The motivational bases of attitudinal change, Journal of Abnormal and Social Psychology, 1954, 49, 115-124.

Saxena, A.K., Self-disclosure, self-evaluation and meaning of authority symbols as a function of hostility, (unpublished Ph.D. Thesis) University of Gorakhpur, 1979.

Saxena, A.K., Effects of hostility level of self-disclosure in University Students in India, Ph.D. thesis, Journal of Psychological Researches, 1982, 26 (1).

Schneider, D.J., and Eustis, A.C., Effects of integration motivation, target positiveness, Journal of Social Psychology, 1972, 22, 149-155.

Scodel, A., and Mussen, P., Social perceptions of authoritarians and non-authoritarians, Journal of Abnormal and Social Psychology, 1953, 41, 385-402.

- Scotland, E., and Patchen, M., Identification and changes in prejudice and the authoritarianism, *Journal of Abnormal Psychology*, 1961, 62, 265-274.
- Sears, D.O., Political Behaviour. In Lindzey et al., 1969, OP. cit.
- Secord, P.F., and Backman, C.W., *Social Psychology*, New York: McGraw Hill, 1964.
- Selye, H., *The stress of life*, New York: McGraw Hill, 1965.
- Shakir, M., *Khilafat to Partition*, New Delhi: Kalmkar Prakashan, 1970.
- Shinert, G., and Ford, E.E., The relation of ethnocentric attitudes in intensity of religious practice, *Journal of Educational and Social Psychology*, 1958, 32, 157-162.
- Shukla, T.R., and Mishra, J.P., Socio-economic status in relation to adjustment problems among school going children, *Indian Journal of Clinical Psychology*, 1980, 7, 73-74.
- Siegel, S., Certain determinants and correlations of authoritarianism, *Genetic Psychological Monograph*, 1954, 49, 187-229.
- Siegmán, A.W., A cross-cultural investigation of the relationship between religiosity, ethnic prejudice and authoritarianism, *Psychological Reports*, 1962, 11, 419-424.

- Silverman, Irwin, and Kleiman, D., A response deviance interpretation of the effects of experimentally induced frustration on prejudice, *Journal of Experimental Research in Personality*, 1967, 2 (2), 150-153.
- Singh, A.J., and Kaur, S.J., A study of adjustment of college students in relation to anxiety, *Indian Educational Review*, 1977 (July), XII, 3, 109-111.
- Singh, A.K., Hindu culture and economic development in India. *Compectus*, Indian International Centre, New Delhi, 1967, 1, 9-32.
- Singh, A.K., Industrialisation without urbanisation: a study of attitude change in Bihar. Paper presented at the International Sociological Association, Seventh World Congress of Sociology, Varna. Bulgaria, 1970.
- Singh, A.K., Development of religious identity and prejudice in Indian Children, *Social Action*, 1979, 29 (1-4), 328-340.
- Singh, A.K., Prejudice its correlates in school students. ICSSR Project Report (Typed Script), Ranchi University, 1980.
- Singh, A.K., and Hassan, M.K., A comparative evaluation, *Journal of Indian Social and Psychological Studies*, 1976, 2, 19-28.
- Singh, R.P., A study of creativity in relation to adjustment, frustration and level of aspiration, *Indian Educational Review*, 1980, XV, 3, 85-88.

- Singh, S.N., and Khan, H.R., Religious prejudice scale, Bodh Gaya; Magadh University, 1975.
- Singh, S.N. and Khan, H.R., Prejudice in Indian Society. Magadh University, Bodh Gaya, 1979.
- Singh, V.P., and Singh, L.B., and Sinha, B., Prejudice : a comparative study between Hindu and Muslim students of mixed and segregated secondary schools, Psychological Studies, 1981, 26(1), 16-17.
- Sinha, A.K.P., and Singh, R.P., Manual for Adjustment Inventory for School Students, National Psychological Corporation, Agra, 9, 1976.
- Sinha, D., A Psychological analysis of some factors associated with success and failure in University education - intelligence, anxiety and adjustment of academic achievers and non-achievers, Psychological Studies, 1966, 11, 2, 69-85.
- Sinha, D., Manual for Anxiety Scale (W.A. Self-analysis form), Rupa Psychological Corporation, Varanasi, 1968.
- Sinha, N., Patterns of child-rearing practices among upper-middle and middle-middle class families, Samaj Vigyan, 1970, 1, 65.
- Sinha, N.C.P., and Sharma, M., Creativity and adjustment, Indian Psychological Review, 1978, 16, 2, 4-7.

- Sinha, R.R.P., and Hassan, M.K., Some personality correlates of prejudice, *Journal of Social and Economic Studies*, 1975, 3, 225-231.
- Sinha, V., Nature of self-disclosure among students, *Agra University, Journal of Research (Letters)* 1969, Vol. XVII, 43-46.
- Sinha, V., Self-disclosure: An Index of healthy personality, *Journal of Research*, 1973, Vol. XXI (1), 14-18.
- Sinha, V., Self-disclosure Inventory, National Psychological Corporation, Agra, 1973.
- Sinha, V., Self-disclosure in anxiety and Hysterical cases, *Indian Journal of Clinical Psychology*, 1977a, 3, 93.
- Sinha, V., and Tripathi, A.D., Personality differences of high and low self-disclosure in interpersonal communication, *Psycholingua*, 1975, 5, 37-41.
- Smith, H.P., and Rose, E.W., Some Psychological Correlates of world mindedness and authoritarianism, *Journal of Personality*, 1958, 26, 170-183.
- Srole, L., Social integration and certain correlates: an explanatory study, *American Social Review*, 1956, 21, 709-716.
- Stanley, A.F.G., and Bowness, A.P., Self-disclosure and Neuroticism, *Psychological Reports*, 1966, 8, 350.

Sterba, R., Some psychological factors in Negro race hatred and in anti-Negro riots. In G. Roheim (Ed.) Psychoanalysis and the social disease, Vol. 1, New York: Int. University Press, 1947, 1, 411-427.

Stormmen, M.P., Religious education and the problem of prejudice: a book discussion, Religious Education, 1961, 62(1), 52-59.

Stormmen, M.P., Profiles of church youth: St. Louis: Concordia, 1963.

Stoufer, S.A., Communism, Conformity and Civil Liberties. Garden city, New York: Doubleday and Co., 1955.

Taylor, D.A., Some aspects of the development of interpersonal relationships social penetration processes. Unpublished doctoral dissertation, University of Delaware, 1965.

Taylor, D.A., Altman, I., and Frankfurt, L., Personality correlates of self-disclosure. Maryland: Naval Medicine Research Bethesda, 1968.

Taylor, W.S., Basic personality orthodox Hindu cultured patterns, Journal of Social Psychology, 1948, 43, 87-94.

Terman, L.M., Scientists and non scientists in a group of 800 gifted men, Psycholo. Monger, 1964.

Torrance, E.P., Guiding creative talents: Prentice Hall, 1962.

Traux, C.B., and Carkhuff, R.R., Client and therapist transparency in the therapeutics Psychology, 1965, 12, 3-9.

Traux, C.B., Wittmer, and Altman, H., Self-disclosure as a function of personal adjustment and the facilitative condition offered by the target person, Journal of community Psychology, 1973, 1, 319-322.

Triandis, H.C., and Triandis, L.M., Race, social, class, religion and nationality as determinants of social distance, Journal of Abnormal and Social Psychology, 1960, 61, 110-118.

Troll, L.E., Neugarten, B.L., and Kraines, R.J., Similarities in values and other personality characteristics in college students and their parents, Merrill - Palmer Quarterly, 1969, 15, 323-336.

Tyson, R., Monograph supplement: Current Mental Hygiene Practice, Journal of Clinical Psychology, 1951, 7, 2-94.

Vondracek, F.W., Behavioural measurement of self-disclosure, Psychological Reports, 1969a, 25, 914.

Vondracek, F.W., The study of self-disclosure in experimental interviews, Journal of Psychology, 1969b, 72, 55-59.

Vyas, S.K., The origin of prejudice in children, In T.E. Shanmugam (ed.) Researches in Personality and Social Problems. Madras: University of Madras, 1973.

Wallach, M.A., and Kogan, N., Modes of thinking in young children, Holt, New York, 1965.

Weatherby, D., Anti-semitism and the expression of fantasy aggression, Journal of Abnormal and Social Psychology, 1961, 52, 454-457.

Webster's Seventh New College Dictionary, Springfield, Mass: G.C. Merriam, 1965.

Weigel, R.W., Weigel, V.M., and Chadwick, D.C. Reported and projected self-disclosure, Psychological Reports, 1969, 24, 283-287.

Weltman, N., and Remmers, H.H., Pupil's parent's and teacher's attitudes - similarities and differences, Purdue University Studies in Higher Education, 1946, Vol. 66.

White, R.W., The Abnormal Personality (2nd ed.), New York: The Ronald Press Company, 1956.

Wortman, C.B., Anderson, P., Herman, E., and Greenberg, R., Self-disclosure: An attributional perspective, Journal of Personality and Social Psychology, 1976, 33, 184-191.

Wright, R., Black baby : a record of childhood and youth. New York: Harper, 1945.

Wrightsman, L.S., Parental attitudes and behaviours as determinants of children's responses to the threat of nuclear war, Vita Humana, 1964, 7, 178-185.

Worthy, M., Gary, A., and Khan, G., Self-disclosure: as an exchange process, *Journal of Personality and Social Psychology*, 1969, 13, 1, 59-63.

Zakaria, R., *Rise of Muslim in Indian Politics*, Bombay; Somaiya Publication, 1970.

A P P E N D I C E S

M A N U A L
FOR
P R E J U D I C E S C A L E

Miss Qamar Jahan
Department of Psychology
Aligarh Muslim University, Aligarh

.....

Dr. Rajeevelochan Bhardwaj,
Lecturer,
Department of Psychology
D.S. College,
Aligarh

Dr. Saeeduzzafar
Reader
Department of Psychology
Aligarh Muslim University
Aligarh

P R E J U D I C E S C A L E

(1) INTRODUCTION:

Since independence various parts of the country have witnessed the occurrences of communal riots. These riots have not only taken numerous innocent lives, damaged national and private properties but also have brought a bad name to the country. These problems have attained additional magnitude due to the plurality and heterogeneity of Indian Society. Differences in relation to religion, caste, language and region have been the perpetual sources of tensions and conflicts. Nanavati and Vakil (1954) have stated that contemporary Indian society is based with the following varieties of group tensions and conflicts such as: (i) religious conflict (ii) regional conflict (iii) political conflict (iv) economic conflict (v) social conflict and cultural conflict. The problem of religious conflict, especially the conflict between the Hindus and the Muslims is the matter of greatest significance and great concern. It is a sad truism that the partition of India, which was supposed to solve. The communal problem of the sub-continent, has proved to be a mirage. Communal riots born of irrational communal prejudices, have not stopped. In fact, their frequency and intensity have rather increased. Such ugly occurrences remain a threat to national integration and international relations. Consequently politicians as well as social scientists are burning mid night lamp to identify

the causes of communal riots and to suggest ways and means to control them. Though politicians and social scientists are working on different lines but they, at least, agree on one contributory factor, i.e. communal prejudice. The National Integration Committee formed in 1961, to identify and combat the disintegration forces of national unity, after many thoughtful deliberations in its several seminars has recognised four factors namely, communalism, casteism, regionalism and linguism to be detrimental to and subversive against emotional integration and socio-economic development of the nation.

Religious identity and prejudice are socially learnt. They develop with age. The infant is born without any religious or caste label, which is given to him by his family and society and which he slowly learns to be proud of. Because of this attitude, prejudice has been considered primarily a political, cultural and economic problem, undermining its psychological dimension.

Indian population is comprised of several religious groups such as: Hindus, Muslims, Sikhs, Christians, Buddhists, Jains etc. but the communalism is mainly limited between Hindus and Muslims that creates antagonism and conflicts. These problems have probably never been so severely dangerous and pervasive as they are today. It is, therefore, worthwhile to identify the forces that are responsible for such communalism. To do so it is of greatest importance to develop a scale that

we may measure the intensity of prejudice among Hindus and Muslims. The author's therefore, made a humble attempt in this direction.

(2) PREJUDICE AS A CONCEPT:

Prejudice is a very important aspect of inter-group relations and the study of intergroup relations has become a major scientific enterprise of the day. An operational meaning of prejudice has been given in the Webster's New Twentieth Century Dictionary (1965) which can be summarised as "a sort of prior unfavourable judgement or opinion of the members of a race or religion or the occupants of any other significant social role (towards the members of another social group) held in disregard of facts that contradict it".

After a very careful examination of the writings on prejudice, Harding, Proshansky, Kutner and Chein (1969) have advanced a definition of prejudice. According to them prejudice is "a failure of rationality or a failure of justice or a failure of human-heartedness in an individual's attitude toward members of another ethnic group". The most consistent point of agreement in various definitions of prejudice is that it is a sort of negative attitudes toward a particular group or its member. Thus Singh and Khan (1979) have commented. "Prejudice is a negative attitude formed in the individual without proper rationality, justice or tolerance toward a socially defined group and toward any person perceived to be a member of that group".

These definitions of prejudice indicate certain essential ingredients and certain characteristics of prejudice. These are: Prejudice is an unfavourable attitude which makes an individual to perceive, think, feel and act unfavourably towards the members of other religion, caste, racial, ethnic and rationality groups. It is, based on prejudgement, stereotypes, hasty judgments and over-generalisation. It is a negative and hypothetical construct which can not be observed directly but can be inferred from unfavourable intergroup, perception and behaviour. Prejudice includes feelings of intergroup hostility, discrimination and conflict. In most cases prejudice is developed by frustration, hostility, insecurity, aggression, anxiety and weak ego. Finally prejudice is a type of attitude which is morally disapproved in a society. In every society or culture prejudice is always considered to be bad.

A careful perusal of various explanations of prejudice reveals the fact that prejudices are widely held complex phenomena which are learnt in course of life, are multicausally determined and are functional in character for the individual. Numerous theories have been advanced to provide positive explanations of prejudice. However, following Ashmore (1970), the different theoretical explanations of prejudice may be classified into two categories on the basis of their level of analysis- societal and individual level. As far as the analysis at societal level is concerned, it has advanced two theories of prejudice

(a) economic exploitation theory and (b) economic group conflict theory. The analysis of prejudice at individual level has produced two families of theories (a) Symptoms theories (b) Socio-cultural theory. Under symptoms theories, we have scapegoat theory of prejudice and the authoritarian personality theory. Another theory of prejudice, generated by the analysis at individual level, is socio-cultural theory. The theory is based on socio-cultural learning processes (MacIver, 1948; Long, 1951; Sarnoff and Katz, 1954; Marden, 1952; and Pettigrew, 1959).

The study of prejudice, particularly that of religious prejudice in India, is very important because of our national ideals of democracy and secularism. Indian society is plagued with the problem of religious prejudice, resulting into frequent out break of communal riots between Hindus and Muslims. Hence, study of religious prejudice constitutes one of the most sacred duties for the Indian social scientists.

(3) DESCRIPTION OF THE SCALE:

At preliminary stage 105 items having different factors of prejudice (religion, caste, customs, culture, nationalism, language, society, education, political, economic and general characteristics etc.) were prepared. All the items of the scale were related to the behaviour in daily life interactions. They were thus immensely meaningful and interesting. There was no obscurity or complexity in them.

In the second phase of the construction of the scale, the statements were scrutinised and were rephrased for each area of prejudice and about 101 statements were presented to 28 judges who were asked to place each statement on a scale containing eleven categories that appear to cover equal portions of the scale. One end of this eleven category scale was designated as indicating that the statements is least prejudiced toward the issue in question and the other end of the scale, represented extreme prejudice toward the issue. The middle point was designated as neutral.

The judges were instructed to place each statement in one of the eleven category they considered appropriate to the extremity and direction of the statement. The judges were asked not to express their own prejudice in making a judgement of the statement, they were simply required to decide the degree of prejudice expressed by each statement. The categories A to K were commonly assigned the values from 1 to 11. The final value for a given statement was determined as the median scale position for that statement given by the group of judges. Typically, they would differ from each other in assigning a range of values. If an item effectively measured 'Prejudice', however, most of the judges would place it in a relatively small number of categories. The median of all the judgements became the scale value of the item.

The statements about which judgements were made final items were selected from the larger pool according to two

criteria: (1) items having the greatest agreement among judges on scale values were chosen, and (2) items were chosen so that their scale values range in approximately equal intervals all the way along the 11 point scale. On the basis of these two criteria only 32 statements were selected. There are five alternative responses for each statement namely (1) too much (ii) much (iii) normally (iv) less and (v) least. Thus it was a five point scale.

In the final draft of the scale, there were 32 statements. Statements number 8,9,16 and 29 were negative while rest of the statements were positive. In the case of the statements that were framed in such way that a response of "too much" reveals least prejudiced attitudes were considered as negative statements while the statements, that were phrased in such a manner that a response of "too much" indicates extreme prejudice, were regarded as positive ones. In order to have a further check on the items, all the items were put for item analysis.

(4) ITEM ANALYSIS:

The scale was administered on a sample of 100 persons selected from different religions (Hinduism and Islam), sex (male and female), professions and regions (urban and rural). The total score of each individual on the test was determined. The data obtained was statistically analysed. Two types of

statistical analysis were done:

- (i) Determination of coefficient of correlation between total score and each item score.
- (ii) Determination of C.R. Values for each item separately.

Thus, at this stage we have 32 coefficient of correlation and 32 C.R. values for each item. The final selection of item was made only when both coefficient of correlation and C.R. were found significant at .01 and .05 levels. The coefficient of correlation between total score and individual item score, and C.R. values are given in table-I.

TABLE - I

Showing values of coefficient of correlation and critical Ratio of Each Item.

S.No.	Correlation Value	Level of Significance	C.R.Value	Level of Significance
1.	.45	.01	3.33	.01
2.	.47	.01	3.93	.01
3.	.58	.01	4.77	.01
4.	.57	.01	4.56	.01
5.	.30	.05	3.19	.01
6.	.43	.01	2.87	.01
7.	.38	.01	3.93	.01
8.	.43	.01	2.97	.01
9.	.27	.05	3.39	.01
10.	.48	.01	3.66	.01

Contd.... Table-I

S.No.	Correlation Value	Level of Significance	C.R.Value	Level of Significance
11.	.45	.01	2.93	.01
12.	.32	.05	2.98	.01
13.	.57	.01	3.54	.01
14.	.51	.01	3.29	.01
15.	.37	.01	4.42	.01
16.	.32	.05	3.41	.01
17.	.35	.01	2.81	.01
18.	.53	.01	4.46	.01
19.	.48	.01	3.49	.01
20.	.49	.01	2.91	.01
21.	.45	.01	2.86	.01
22.	.47	.01	3.39	.01
23.	.39	.01	2.81	.01
24.	.35	.01	3.47	.01
25.	.46	.01	3.58	.01
26.	.33	.05	2.72	.01
27.	.42	.01	2.70	.01
28.	.39	.01	2.78	.01
29.	.32	.05	2.95	.01
30.	.57	.01	3.15	.01
31.	.55	.01	5.29	.01
32.	.41	.01	2.24	.05

As shown in the table all the values of correlations as well as that of C.R. are significant at .01 and .05 levels.

Therefore, all the items of the test were retained.

(5) SCORING:

The scoring of the test is very easy and of quantitative type. Each item of the scale possesses five alternative answers and the subject has to tick (✓) on any one alternative out of five responses given for each item. More specifically, the subjects have to select one of the five possible responses to each item. These are, too much, much, normally, less and least and weights of five, four, three, two and one, are assigned to the responses respectively. When an item is stated in such a way that a response of too much, indicates least prejudiced attitudes, the order of weights are reversed. In other words, a prejudiced response always receives a higher weight and unprejudiced response always receives a lower weight. Thus the higher the score an individual obtains on the scale highly prejudiced he would be. The total score for a subject is the sum of the weights he secures for each statement.

(6) STANDARDIZATION:

The fundamental purpose of standardizing a scale is to establish its reliability and its validity at as high a level as possible (Freeman, 1971). In the present scale we have determined the reliability by split-half method as well as by test-retest method as shown in table - II (a) and (b):

(a) RELIABILITY:TABLE - II(a)Showing Reliability by split-Half
Method (Spearman Brown Formula)

No. of sub- jects	No. of items	Mean of even No. items	Mean of odd No. items	Coefficient of Correlation	Reliability
100	32	62.36	62.16	.75	$r_{11} = .86$

TABLE - II(b)Showing Reliability by Test-Retest Method

No. of subjects	No. of items	Coefficient of Correlation
100	32	.79

Thus, it is evident that possessing the split-half reliability of .86 through Spearman Brown Formula .79 from test-retest method, the test is highly reliable to measure the prejudice among Hindus and Muslims.

(b) VALIDITY:

The content validity of the present scale is expected to be very high, since the item selection programme is highly based on research proven methods. The theoretical validity has also been determined by taking under-root of the test reliability. It comes to be .93.

The construct validity of the scale is found to be .81. Hence, the validity of the scale is established beyond doubt.

(c) NORMS:

For easy and meaningful interpretation of prejudice score, norms are calculated in the form of T-Score and percentiles. By consulting these T-Scores, percentiles and scores of the prejudice can be interpreted. The T-scores and percentiles are classified as under:-

NORMS:

- (1) Hindus Vs Muslims
- (2) Muslims Vs Hindus

TABLE - III(a)

Showing norms of prejudice scores of
Hindus against Muslims in terms of
T-Scores and Percentiles.

Raw Scores	T-Scores	Raw scores	Percentiles
154.5	82.90	154.5	
149.5	72.98	149.5	
144.5	67.50	144.5	
139.5	62.03	139.5	
134.5	58.76	134.5	

Contd..... Table-III(a)

Raw Scores	T-Scores	Raw Scores	Percentiles
129.5	55.59	129.5	
124.5	52.64	124.5	
119.5	50.16	119.5	P91 = 145.87
114.5	48.00	114.5	P80 = 138.80
109.5	45.63	109.5	P70 = 133.37
104.5	42.90	104.5	P60 = 128.90
99.5	38.84	99.5	P50 = 124.50
94.5	37.91	94.5	P40 = 118.03
89.5	35.70	89.5	P30 = 112.14
84.5	33.69	84.5	P20 = 106.95
79.5	32.26	79.5	P10 = 98.37
74.5	31.04	74.5	
69.5	29.02	69.5	
64.5	25.4	64.5	

N = 400

M = 120.71

S.D.= 18.40

TABLE - III(b)

Showing norms of prejudice scores of Muslims against
Hindus in terms of T-scores & percentiles

Raw Scores	T-scores	Raw scores	Percentiles
154.5	82.91	154.5	
149.5	69.78	149.5	
144.5	62.74	144.5	
139.5	57.73	139.5	
134.5	53.97	134.5	P90 = 149.13
129.5	50.94	129.5	P80 = 144.85
124.5	48.41	124.5	P70 = 140.73
119.5	46.38	119.5	P60 = 136.97
114.5	44.29	114.5	P50 = 131.86
109.5	41.67	109.5	P40 = 127.35
104.5	38.97	104.5	P30 = 120.09
99.5	36.84	99.5	P20 = 113.56
94.5	35.13	94.5	P10 = 104.70
89.5	33.05	89.5	
84.5	30.04	84.5	
79.5	27.02	79.5	
74.5	23.5	74.5	
<hr/>			
N	= 410		
M	= 128.84		
S.D.	= 17.24		

INTERPRETATION:

Interpretation of prejudice score can be made with the help of T-scores and percentiles.

TABLE - III(c)

Showing degrees of prejudice among Hindu subjects

Categories	Range of Percentiles
1. Very high & Saturated	145 and above
2. High	128 - 144
3. Average	124 - 127
4. Low	112 - 123
5. Very low & not at all	106 - and below

TABLE - III(d)

Showing degrees of prejudice among Muslim subjects

Categories	Range of Percentiles
1. Very high and saturated	149 and above
2. High	136 - 148
3. Average	131 - 135
4. Low	120 - 130
5. Very low & not at all	113 - and below

REFERENCES

- Ashmore, R.D., The problem of intergroup prejudice. In B.E. Collins and Ashmore, R.D. (1970) Social Psychology, California: Addison - Wesley Publishing Co.
- Freeman, F.S., Psychological Testing. Rinehart and Winston, Inc., 1971.
- Harding, J., Proshansky, B., Kutner, H., and Chein, I., Prejudice and ethnic relations. In G. Lindzey and E. Aronson (ed). The Handbook of Social Psychology, Cambridge, Mass: Addison - Wesley, 1969, Vol. V, 1-76.
- Long, H.H., Race, prejudice and social change, American Journal of Sociology, 1951, 57, 15-19.
- MacIver, R.M., The more perfect union, New York: Macmillan, 1948.
- Marden, C.F., Minorities in American society, New York: American Book Company, 1952.
- Nanavati, M.B., and Vakil, C.N., Group Prejudice in India: A symposium, 1951 (1st ed.) 7-9.
- Pettigrew, T.F. and Cramer, M.R., The demography of desegregation, Journal of Social Issues, 1959, 15, 61-71.
- Qamar Jahan, Bhardwaj, R., and Saeeduzzafar, 'Prejudice Scale', (In press), 1986.
- Sarnaff, I., and Katz, D., The motivational bases of attitude change, Journal of Abnormal and Social Psychology, 1951, 49, 115-124.

Singh, A.K., and Khan, H.R., Prejudice in Indian Society.
Magadh University, Bodh Gaya, 1979.

Webster's Seventh New College Dictionary, Springfield,
Mass: G.C. Marriam, 1965.

.....
.....

परीक्षण नं०.....

कोड नं०.....

पूर्वाग्रह मापा

१ २ ३ ४ ५ ६ ७ ८ ९ १० ११ १२ १३ १४ १५ १६ १७ १८ १९ २० २१ २२ २३ २४ २५ २६ २७ २८ २९ ३० ३१ ३२ ३३ ३४ ३५ ३६ ३७ ३८ ३९ ४० ४१ ४२ ४३ ४४ ४५ ४६ ४७ ४८ ४९ ५० ५१ ५२ ५३ ५४ ५५ ५६ ५७ ५८ ५९ ६० ६१ ६२ ६३ ६४ ६५ ६६ ६७ ६८ ६९ ७० ७१ ७२ ७३ ७४ ७५ ७६ ७७ ७८ ७९ ८० ८१ ८२ ८३ ८४ ८५ ८६ ८७ ८८ ८९ ९० ९१ ९२ ९३ ९४ ९५ ९६ ९७ ९८ ९९ १००

कु० कमर जहाँ

मनोविज्ञान विभाग

अलीगढ़ मुस्लिम विश्वविद्यालय, अलीगढ़

डा० राजीवलोचन भारद्वाज

प्रवक्ता

मनोविज्ञान विभाग

धर्म समाज कालेज, अलीगढ़

डा० सईदुज्जफर

रीडर

मनोविज्ञान विभाग

अलीगढ़ मुस्लिम विश्वविद्यालय, अलीगढ़

कृपया इन्हें भरिये :-

धर्म जाति आयु

लिंग शिक्षा व्यवसाय

स्थान का नाम ग्रामीण / शहरी

निर्देश :-

कुल प्राप्त अंक

--

- १- आपके लिये कुछ प्रश्न हैं जिनका उत्तर गम्भीरता से दीजिये ।
- २- प्रत्येक प्रश्न का उत्तर आपको किसी सम्प्रदाय या जाति के सन्दर्भ में देना है, इसका स्पष्ट निर्देश आपको परीक्षणकर्ता देगा ।
- ३- प्रत्येक कथन में 'अमुक सम्प्रदाय' शब्द का प्रयोग हुआ है, परीक्षणकर्ता के निर्देश के अनुसार आप निर्देशित जाति या सम्प्रदाय ही पढ़ें ।
- ४- प्रत्येक कथन के पांच सम्भावित उत्तर हैं । जिस उत्तर से आप सहमत हों उसके स्थान पर [✓] का निशान लगा दीजिये ।
- ५- प्रत्येक कथन का उत्तर गोपनीय रहेगा । अतः आपके उत्तर में ईमानदारी अत्यधिक अपेक्षित है ।

(C) निर्माण कर्ता

(२)

प्रत्येक कथन से आप कहां तक सहमत हैं ?

- | | अत्यधिक | अधिक | सामान्य | कम | बहुत कम |
|--|---------|------|---------|-----|---------|
| 1- अमुक सम्प्रदाय के लोग धर्म के नाम पर समाज में घृणा फैलाते हैं। | [] | [] | [] | [] | [] |
| 2- अमुक सम्प्रदाय के विद्यार्थियों को धार्मिक संरक्षण प्राप्त रहता है। | [] | [] | [] | [] | [] |
| 3- अमुक सम्प्रदाय के लोग मेरे सम्प्रदाय से घृणा करते हैं। | [] | [] | [] | [] | [] |
| 4- अमुक सम्प्रदाय के लोग मेरी भाषा से घृणा करते हैं। | [] | [] | [] | [] | [] |
| 5- अमुक सम्प्रदाय में निम्न उपलब्धि वाले छात्रों को अवॉल्यूट बढ़ावा दिया जाता है। | [] | [] | [] | [] | [] |
| 6- अमुक सम्प्रदाय पर किये गये हिंसात्मक हमले से मुझे खुशी होती है। | [] | [] | [] | [] | [] |
| 7- शिक्षा जगत में अमुक सम्प्रदाय के लोग अपने सम्प्रदाय के बच्चों का अधिक ध्यान रखते हैं। | [] | [] | [] | [] | [] |
| 8- अमुक सम्प्रदाय में स्त्रियों को पुरुषों के समान अधिकार प्राप्त है। | [] | [] | [] | [] | [] |
| 9- मैं अमुक सम्प्रदाय के धार्मिक उपदेशों का भी आदर करता हूँ। | [] | [] | [] | [] | [] |
| 10- अमुक सम्प्रदाय के लोग धर्मांध होते हैं। | [] | [] | [] | [] | [] |
| 11- अमुक सम्प्रदाय के धार्मिक पर्वों पर समाज में तनाव व्याप्त हो जाता है। | [] | [] | [] | [] | [] |
| 12- अमुक सम्प्रदाय का धर्म मेरे धर्म से हीन है। | [] | [] | [] | [] | [] |
| 13- अमुक सम्प्रदाय के लोग अन्य देशों से भी आर्थिक सहायता प्राप्त करते हैं। | [] | [] | [] | [] | [] |
| 14- अमुक सम्प्रदाय के शिक्षक भी मेरे सम्प्रदाय के बच्चों के साथ भेदभाव रखते हैं। | [] | [] | [] | [] | [] |

(३)

	अत्यधिक	अधिक	सामान्य	कम	बहुत कम
15- अमुक सम्प्रदाय के लोग धर्म की आवाज पर शीघ्र एकत्रित हो जाते हैं।	[]	[]	[]	[]	[]
16- मैं अमुक सम्प्रदाय के धार्मिक स्थलों को भी आदर देता हूँ।	[]	[]	[]	[]	[]
17- अमुक सम्प्रदाय की खान - पान छुआ - छूत से लिप्त है।	[]	[]	[]	[]	[]
18- अमुक सम्प्रदाय की धर्मान्धता राष्ट्रीय एकता के लिये बाधक है।	[]	[]	[]	[]	[]
19- अमुक सम्प्रदाय का अत्यधिक धार्मिक प्रचार मुझे बुरा लगता है।	[]	[]	[]	[]	[]
20- अमुक सम्प्रदाय की राजनैतिक मानसिकता संशय पैदा करती है।	[]	[]	[]	[]	[]
21- अमुक सम्प्रदाय पर अपने सम्प्रदाय को विजय मुझे अच्छी लगती है।	[]	[]	[]	[]	[]
22- अमुक सम्प्रदाय के लोग स्वच्छता पर कम ध्यान देते हैं।	[]	[]	[]	[]	[]
23- अमुक सम्प्रदाय के राजनैतिक विचार भी धर्मलिप्त होते हैं।	[]	[]	[]	[]	[]
24- अमुक सम्प्रदाय में स्त्रियाँ कम सम्मानित हैं।	()	()	()	()	()
25- अमुक सम्प्रदाय राष्ट्रीय संस्कृति को भूल रहा है।	()	()	()	()	()
26- अमुक सम्प्रदाय में <u>विज्ञान</u> परकता का अभाव है।	()	()	()	()	()
27- अमुक सम्प्रदाय में राष्ट्रीयता का अभाव है।	()	()	()	()	()
28- अमुक सम्प्रदाय में स्त्रियों की दशा दयनीय है।	()	()	()	()	()
29- अमुक सम्प्रदाय के लोग विश्वसनीय होते हैं।	()	()	()	()	()
30- अमुक सम्प्रदाय में हठिवादिता अधिक व्याप्त है।	()	()	()	()	()
31- धार्मिक अन्धविश्वासों के कारण मुझे अमुक सम्प्रदाय से घृणा होती है।	()	()	()	()	()
32- अमुक सम्प्रदाय भाषाई मसलों पर अधिक बल देता है।	[]	[]	[]	[]	[]

धन्यवाद !

SELF-DISCLOSURE INVENTORY (SDI)

[FOR ADOLESCENTS]

by

Dr. VIRENDRA SINHA

निम्न विवरण दीजिए

आपका नाम कक्षा आयु

जाति धर्म तारीख

स्कूल/कॉलेज

पिता/संरक्षक का व्यवसाय पिता/संरक्षक का पता

पिता संरक्षक की आय शहरी/ग्रामीण

निर्देश

हर मनुष्य की अपनी कुछ व्यक्तिगत समस्याएँ तथा बातें होती हैं। इन समस्याओं तथा बातों को मनुष्य दूसरों के सामने किस रूप में तथा कितनी मात्रा में प्रकट करता है, इससे उसके व्यक्तित्व का परिचय मिलता है।

इस सूची में 8 भाग हैं और हर भाग में 10 प्रश्न हैं। हर प्रश्न के सामने 6 खाने (माता, पिता, भाई, बहिन, मित्र और अध्यापक) बने हैं। हर प्रश्न को पढ़कर नीचे दिये गये नियम के अनुसार बतयेक व्यक्ति से बातचीत करने की मात्रा अंकित कीजिये।

- 1--विलुप्त बात न करना 0 अंक
- 2--सामान्य रूप से बातचीत कहना 1 अंक
- 3--पूर्ण रूप से बातचीत करना 2 अंक

उदाहरण

एक प्रश्न के उत्तर की मात्रा अंकित करने का उदाहरण निम्न प्रकार है :-

विषय	माता	पिता	भाई	बहिन	मित्र	अध्यापक
सिगरेट सम्बन्धी विषय	1	0	2	0	2	0

यदि आप अपनी माताजी से सिगरेट सम्बन्धी विषय पर सामान्य रूप से अपने विचारों को प्रकट करते हैं तो उनके खाने में एक (1) अंक लिख दें। तथा पिताजी से इसी विषय पर यदि विलुक्त बातचीत नहीं करते हैं तो उनके खाने में शून्य (0) लिख दें। इसी प्रकार यदि इसी विषय पर अपने भाई से पूर्ण तथा खुले रूप में बातचीत करते हैं तो उनके खाने में दो (2) का अंक लिख दें। इसी प्रकार अन्य लोगों के लिए अंक दें।

ध्यान रखने योग्य बातें

- (1) आप किसी भी व्यक्ति (माता, पिता भाई, बहिन, मित्र तथा अध्यापक) को किसी भी विषय में 0, 1, 2, में से कोई न कोई अंक अवश्य दें। कोई भी अंक एक से अधिक व्यक्ति को भी दिया जा सकता है।
- (2) जब आप एक विषय के बारे में सब खानों में अंक भर दें तभी अगले विषय पर बढ़ें।
- (3) यदि आपके माता/पिता की मृत्यु हो गयी है तो भी उनके लिए बने स्थानों पर उस व्यक्ति को मन में रखते हुए अंक दीजिये कि आप माता/पिता के मृत्यु समझते हैं,

National Psychological Corporation

4 230, KACHERI GHAT, AGRA-282004 (U. P.) INDIA

Copyright (c) 1973 by National Psychological Corporation, Kacheri Ghat, Agra-4 All rights reserved The reproduction of any part is a violation of the Copyright Act.

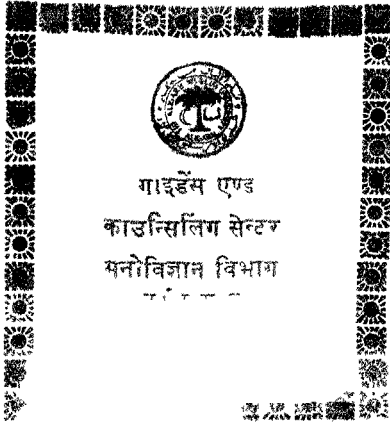
भाग-1	माता	पिता	भाई	बहिन	मित्र	अध्यापक
1-मेरा जेब खर्च						
2-पैसे का लेन देन						
3-पसा खर्च करने के साधन						
4-वचन के तराके						
5-व्याज की पृथा						
6-घर का खर्च						
7-दान का विषय						
8-बैंक की उपयोगिता						
9-स्कूल व कालिज की फीस						
10-लाटरी का विषय						
योग						
भाग-2						
1-मेरे व्यक्तित्व का विशेषताय						
2-मेरी कमजोरियाँ						
3-क्रोध की उत्पत्ति						
4-चिन्ता पूरा विचार						
5-जिद के सम्बन्ध में						
6-मर गाँव पूरा काय						
7-लज्जा पूरा विचार						
8-पाप-पुन्य						
9-प्रेम सम्बन्धित विचार						
10-विवाह सम्बन्धित विचार						
योग						
भाग-3						
1-शिक्षा का कमजोरियाँ						
2-परीक्षाओं के सम्बन्ध में						
3-अध्ययन सम्बन्ध में मेरी कमजोरियाँ						
4-अध्ययन सम्बन्ध में मेरी सफलताय						
5-गुरु शिष्य के सम्बन्ध						
6-सहपाठियों के बारे में						
7-शिक्षा में खेल वृद्ध का महत्व						
8-कालिज में धूमियन						
9-पढ़ाई एवं सांस्कृतिक कार्यक्रम						
10-उच्च शिक्षा का देश में विकास						
योग						

प्रश्न	माता	पिता	भाई	बहिन	मित्र	अध्यापक
1-मेरा शारीरिक स्वास्थ्य						
2-मेरी शारीरिक वनस्पति						
3-मेरा शारीरिक समझाये						
4-शरीर एवं व्यायाम						
5-शरीर की सुन्दरता						
6-शरीर पर खल कूद का प्रभाव						
7-शरीर की वामारियां						
8-मेरी शारीरिक कमजोरियां						
9-शरीर की डाक्टरों की परीक्षा						
10-शरीर पर जनवायु का प्रभाव						
योग						
भाग-5						
1-मेरा प्रिय भोजन						
2-सिनेमा में मेरी रुचि						
3-खल कूद में मेरी रुचि						
4-बस्त्रों के सम्बन्ध में मेरी पसंद						
5-मकान का सजावट में मेरी रुचि						
6-मेरी रुचि का पुस्तकें व पत्रिकाएँ						
7-उपहार की मेरी वस्तुओं की पसन्द						
8-मेरी रुचि के त्योहार						
9-मेरे सबसे प्रिय विषय						
10-मानों में मेरी पसन्द						
योग						
भाग-6						
1-राजनीति सम्बन्धों में मेरे विचार						
2-राजनेता के प्रति मेरी भावनाएँ						
3-आधुनिक सामाजिक प्रथाओं के सम्बन्ध में मेरे विचार						
4-सामाजिक दुराश्यों के सम्बन्ध में मेरे विचार						
5-माँ बाप के प्रति कर्तव्य						
6-गुरु के प्रति कर्तव्य						
7-भाई बहिनों सम्बन्धी मेरी भावनाएँ						
8-धर्म के सम्बन्ध में मेरे विचार						
9-सरकार के विषय में मेरे विचार						
10-जाति एवं वर्ण के विषय में मेरे विचार						
योग						

भाग-7	माता	पिता	भाई	बहिन	मित्र	अध्यापक
1-व्यवसाय सम्बन्धी मेरे विचार						
2-व्यवसाय की समान व्यवस्था						
3-मेरे विचार से सबसे अच्छा व्यवसाय						
4-व्यापार सम्बन्धी मेरे विचार						
5-नौकरी सम्बन्धी मेरे विचार						
6-व्यवसाय के लिये सरकारी मदद						
7-व्यवसाय के लिये बैंको की मदद						
8-व्यवसाय सम्बन्धी कानून						
9-व्यवसाय देने में सरकार की जिम्मेदारी						
10-व्यवसाय सम्बन्धी रुकावटें						
योग						
भाग-8						
1-काम वासना सम्बन्धी मेरे विचार						
2-काम वासना सम्बन्धी मेरी समस्याये						
3-विपरीत लिंग के व्यक्ति का आकर्षित करने की मेरी इच्छा						
4-काम उत्तेजक पुस्तकें						
5-स्वप्न में काम सम्बन्धी विचार धाराये						
6-प्रेम व काम में सम्बन्ध						
7-वस्तु व काम में सम्बन्ध						
8-काम वासना की सफुष्टि						
9-काम अगो की सफाई						
10-काम अगो की बीमारियाँ						
योग						

Areas	Scores	Target Figures	Scores
1. Money		Mother	
2. Personality		Father	
3. Study		Brother	
4. Body		Sister	
5. Interests		Friend	
6. Feeling Ideas		Teacher	
7. Vocation			
8. Sex			
Total Scores		Total Scores	

परीक्षणकर्ता के प्रयोग हेतु



व्यक्तित्व के विषय में एक प्रश्नावली

नाम..... आयु..... लिंग (पुरुष/स्त्री)
कक्षा..... होस्टल/ पता.....
पिता या अभिवाक का व्यवसाय..... आय.....
धर्म..... निवास स्थान शहर या गांव.....
दिनांक.....

निर्देश

यह रिसर्च ऐजुकेशन एण्ड वोकेशनल गाइडेंस सेन्टर अलीगढ़ मुस्लिम विश्वविद्यालय अलीगढ़ की ओर से की जा रही है। इसका उद्देश्य विद्यार्थियों के व्यक्तित्व और उनकी समस्याओं (Problems) का पता लगाना है। यदि आप अपने व्यक्तित्व को समझने में अधिक उत्सुक हों तो आगे पृष्ठों पर दिये हुए प्रश्न का उत्तर सोच समझकर एवं ईमानदारी से दीजिए जिससे आप अपने आप को भली भांति समझ सकें।

उत्तर देते समय यह ध्यान रखिये कि आप किसी की सहायता अथवा राय न लें। नहीं तो जो फल तथा जानकारी प्राप्त होगी वह ग़लत होगी एवं आपके व्यक्तित्व को सही रूप में प्रकट न कर सकेगी। उत्तरों के सही अथवा ग़लत होने का विचार नहीं किया गया है। प्रत्येक प्रश्न के सामने तीन खाने हैं 'हाँ', या 'नहीं' और 'मालूम नहीं' जो भी जवाब ठीक हो उस खाने पर (✓) जैसा चिन्ह लगा दीजिये 'मालूम नहीं' के खाने पर केवल उस समय निशान लगाइये जब आपको पूर्ण विश्वास हो कि आप अपना उत्तर न तो 'हाँ' में दे सकते हैं और न 'नहीं' में। उत्तर देने में समय की कोई रोक-टोक नहीं है, परन्तु यदि आप जवाब देने में अधिक देर न लगायें तो अच्छा है।

यदि आप अपने माता-पिता के साथ नहीं रह रहे हों तो ऐसी स्थिति में इनसे संबंधित प्रश्नों का उत्तर उन लोगों को ध्यान में रख कर दीजिये जिनके साथ आप रहते आये हैं।

	हाँ	नहीं	मालूम नहीं
४५ क्या किसी उच्च स्थान पर पहुँच कर भय होता है कि आप नीचे गिर पड़ेंगे ?	()	()	()
४६ क्या आपके माता-पिता में से कोई छोटी-छोटी बातों पर बिगड़ जाते हैं ?	()	()	()
४७ क्या बहुधा आपको यह आभास होता है कि आपने कोई अभियोग तथा पाप किया है ?	()	()	()
४८ क्या [पुरुष/नारियों] से आप सुविधापूर्वक मैत्री स्थापित कर लेते/लेती है ?	()	()	()
४९ क्या क्वचित् मोक्ष-काम करने पर आपकी आँखों पर जोर पड़ने लगता है ?	()	()	()
५० क्या आप आलोचना तथा विरोध से अत्यधिक मलिन चित्त और व्याकुल हो जाते हैं ?	()	()	()
५१ क्या बहुधा रुपये के अभाव के कारण आपको अपनी इच्छाओं और मनोरंजन के कार्यक्रम को स्थगित करना पड़ता है ?	()	()	()
५२ क्या अन्य व्यक्तियों के माता-पिता को देखकर आपको कभी यह विचार होता है कि आपके माता-पिता इतने अच्छे नहीं हैं ?	()	()	()
५३ क्या अपने स्वास्थ्य के हानि पहुँचाने के भय से आपको बहुधा खाने में सावधानी करनी पड़ती है ?	()	()	()
५४ क्या आप रीति रिवाज के बन्धन को जीवन के लिए महत्वपूर्ण और आवश्यक समझते हैं ?	()	()	()
५५ क्या आपको बहुधा कब्ज रहता है ?	()	()	()
५६ क्या बिना किसी दोष के आपके लिए दूषित वातावरण उत्पन्न हो जाता है ?	()	()	()
५७ क्या लज्जाशील होने के कारण आपका मन विचलित रहता है ?	()	()	()
५८ क्या आपकी धारणा है कि आपके मित्रों का घरेलू जीवन आपके जीवन से अधिक सुखदायक है ?	()	()	()
५९ क्या प्रातःकाल सोकर उठने के उपरान्त भी आप अपने शरीर में थकावट पाते हैं ?	()	()	()
६० जिस कमरे में बहुत से व्यक्ति बैठे बातें कर रहे हों क्या उसमें प्रवेश करते हुए आपको संकोच होता है ?	()	()	()
६१ क्या आपके मन में ऐसे विचार उठते रहते हैं जिसके कारण आप सो नहीं पाते ?	()	()	()
६२ क्या अधिकांश मामलों में अपने माता-पिता से आप भिन्न विचार रखते हैं ?	()	()	()
६३ क्या अपने से अधिक धन-सम्पन्न व्यक्तियों को देखकर आपका मन खिन्न हो उठता है कि आपकी आर्थिक स्थिति उनके समान नहीं है ?	()	()	()
६४ क्या आप साधारण समारोहों के अवसर पर कर्ता-धर्ता बन जाते हैं ?	()	()	()
६५ क्या आपको कभी यह आभास होता है कि पिता अथवा माता ने आपको नहीं समझा ?	()	()	()
	हाँ	नहीं	मालूम नहीं

	हाँ	नहीं	मालूम नहीं
६६ क्या रुग्ण होने के कारण आप बहुधा कक्षा में अनुपस्थित रहते हैं ?	()	()	()
६७ क्या आपको यह विचार व्याकुल करता है कि अन्य व्यक्ति आपके भावों को तोड़ रहे हैं ?	()	()	()
६८ क्या किसी अपरिचित से वार्तालाप आरम्भ करने में आपको कठिनाई होती है ?	()	()	()
६९ क्या किसी साधारण तिरस्कार के व्यवहार से आप काफी समय तक व्याकुल रहते हैं ?	()	()	()
७० क्या थोड़े से श्रम के बाद थकन होने लगती है ?	()	()	()
७१ क्या आपका विचार है कि आपका अत्यधिक समय घन प्राप्ति के प्रयत्न या आर्थिक कठिनाइयों को दूर करने में लगता है ?	()	()	()
७२ आपके विचार में एक स्नेही माता की जैसा होना चाहिए उस कसौटी पर आपकी माता पूरी उतरती है या नहीं ?	()	()	()
७३ लोगों के समक्ष किसी विषय पर वाद-विवाद आरम्भ करने के लिए या कोई विचार व्यक्त करते हुए आप शिक्षक का आभास करते हैं (Self-conscious) हो जाते हैं ?	()	()	()
७४ क्या आपको बहुधा चक्कर आते रहते हैं ?	()	()	()
७५ क्या आप अपनी आकृति या वाह्य रूप के कारण बहुधा अपने सम्बन्ध में सोचते हैं ?	()	()	()
७६ क्या आपके माता-पिता में कुछ ऐसी आदतें हैं जो आपके लिए कष्टदायक हैं ?	()	()	()
७७ क्या आपकी आर्थिक स्थिति को ठीक करने के हेतु मन चाहता है कि लाटरी एवं प्रश्नावली भरने में भाग लें ?	()	()	()
७८ क्या अपनी कक्षा के समक्ष कुछ पढ़ने के लिए आते हुए शिक्षक का आभास करते हैं ?	()	()	()
७९ क्या आपके माता-पिता अपनी हर बात [वह उचित हो या अनुचित] मनवाने के लिए आपको विवश करते हैं ?	()	()	()
८० क्या बहुधा आपको उपचार आदि कराने की आवश्यकता पड़ती है ?	()	()	()
८१ क्या आपको कभी-कभी यह आभास होता है कि कोई भयानक घटना घटित होने वाली है ?	()	()	()
८२ क्या रास्ता चलते हुए आपको आभास होता है कि बहुत से व्यक्ति आपकी ओर देख रहे हैं ?	()	()	()
८३ क्या आपके घर वालों में तथा निकट सम्बन्धियों में बहुधा घरेलू कलह होती रहती है ?	()	()	()
८४ क्या अपनी आर्थिक स्थिति पर विचार करके आपका मन इस पर खिन्न होता है कि भाग्य अथवा समाज ने आपके साथ न्याय नहीं किया ?	()	()	()
	हाँ	नहीं	मालूम नहीं

	हाँ	नहीं	मालूम नहीं
८५ क्या लोगों के समूह में विदा लेते समय आपको उनसे आज्ञा लेने में शिक्षक होती है ?	()	()	()
८६ क्या साधारण बातों पर आपको शीघ्र ही क्रोध होता है या आप झल्ला उठते हैं ?	()	()	()
८७ क्या अन्तिम-शान्ति के लिए आपको चुप रहना या घर से बाहर चला जाना पड़ता है ?	()	()	()
८८ क्या बहुधा आपको गर्दन सीना या पीठ में दर्द होने की शिकायत हो जाती है ?	()	()	()
८९ क्या प्रश्नों का उत्तर जानते हुए भी आप कक्षा के समक्ष इस कारण उत्तर नहीं दे पाते कि दूसरों के सामने बोलते हुए आपको सकोच होता है ?	()	()	()
९० क्या बहुधा आपको कं, मतली और दस्त की शिकायत हो जाती है ?	()	()	()
	हाँ	नहीं	मालूम नहीं